



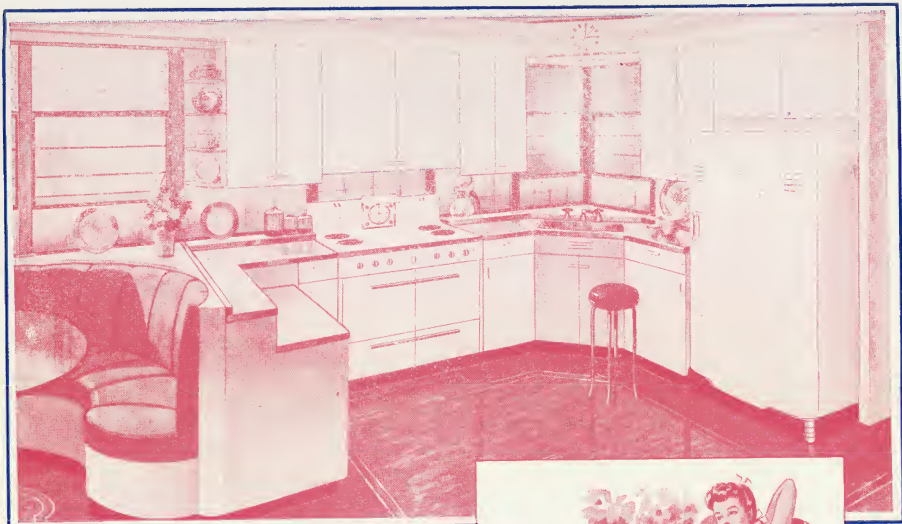
The Improvement Era

SEPTEMBER, 1945

VOLUME 48 NUMBER 9

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Exploring the Universe

By DR. FRANKLIN S. HARRIS, JR.

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A NEW anti-germ mold has been discovered which stops tuberculosis bacilli in test tubes, which penicillin does not. Successful treatment of human tuberculosis is yet to be announced.

A STUDY of five hundred divorces in Los Angeles County by Dr. Paul Popenoe found that forty-five percent of the divorcees were childless, and seventy-seven percent had either no children or only one child, after an average marriage duration of nine years. The average number of children a marriage was slightly more than one. Half the marriages lasted just over six years, and more marriages broke up after one year than after any other period.

PHENOTHIAZINE, an organic chemical available as a pale olive-green powder, has been found to have widespread applications as a drug in killing internal and external parasites of farm animals, and particularly useful for intestinal and stomach worms. It is nontoxic to humans.

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The Cover

WITH the September reopening of schools youth looks eagerly for the teaching and application of those sciences which will improve man's attitude toward man, with the ultimate insistence on peace as the way of life.

This night study of the Maeser Memorial Building on Brigham Young University campus is the photographic work of Le Grand Lewis.

★

Idaho Falls Temple Dedication

THE dedicatory services of the Idaho Falls Temple will be held Sunday, Monday, and Tuesday, September 23, 24, and 25, 1945. Admission to any or all of these sessions will be by card. Detailed arrangements will be announced later.

George Albert Smith
J. Reuben Clark, Jr.
David O. McKay
The First Presidency

★

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The Improvement Era

SEPTEMBER, 1945

VOLUME 48, NO. 9

"THE VOICE OF THE CHURCH"

Official Organ of the Priesthood Quorums, Mutual Improvement Associations, Department of Education, Music Committee, Ward Teachers, and Other Agencies of the Church of Jesus Christ of Latter-day Saints

★

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Conference Notice

THE One Hundred and Sixteenth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints, to which all Church members are invited, will convene in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 5, 6, and 7, 1945, with general sessions each day at 10 a.m. and 2 p.m.

The general priesthood meeting will be held in the Tabernacle on Saturday, October 6, at 7 p.m.

George Albert Smith
J. Reuben Clark, Jr.
David O. McKay
The First Presidency

★

Change of Address:

Fifteen days' notice required for change of address. When ordering a change, please include stencil impression from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included.

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The Improvement Era is not responsible for unsolicited manuscripts, but welcomes contributions.

All manuscripts must be accompanied by sufficient postage for delivery and return.

Medical Practices OF AMERICAN INDIANS

By Dr. Charles E. Dibble

THE American Indian possessed a considerable amount of sound medical knowledge. Many of his techniques form part of our present-day medical practices.

The American Indian practiced tooth-pulling, tooth inlay, bloodletting, sweating, poulticing, suturing, bandaging, tourniquets, amputation, massage, scarification, splinting, and setting. The special curative value of roots, barks, herbs, and leaves was known. They were acquainted with the value of narcotics, tonics, sedatives, purgatives, emetics, antifebrils, and stimulants. Dr. W. M. Krogman, of the University of Chicago, points out that the American Indian has added fifty-nine drugs to the modern pharmacy.

Although bloodletting is no longer an important medical procedure, the value of poultices, amputation, sweating, and massaging is recognized. Some practices were definitely prophetic of later medical developments. Brain operations were performed in Peru; back pains were treated with heat; blood flow was stopped or decreased by using scrapings from tanned hides, cobwebs, and dried fungus. The modern miracle drug, penicillin, like fungus, is a by-product of mould.

Some diseases were not known among the Indians prior to the arrival of the white man. Cholera, typhus, smallpox, measles appeared only after the Spaniard came. Yellow fever, malaria, typhoid, and diphtheria may have been pre-Columbian, but this is doubtful.

Although the Indian utilized many medically reliable curative practices, his conceptions of the causes of sickness and disease were influenced by the mystical and supernatural. The *shaman* or medicine man was called to diagnose and cure. He then sought the cause by vision, trance, prayer, or divination.



BLOODLETTING AMONG THE AZTECS

IS OUR HISTORY A CONTINUED BIBLE ?

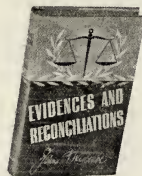


"Gather yourselves together, that I may tell you that which shall befall you in the last days."—Genesis 49:1.

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how the promises made to our father's continue to shape the course of human history . . . and to show, in present world events, the fulfillment of ancient prophecy. The book is clear, concise, intensely interesting—a book for every home library. Price, \$2.00.

★ ★ ★ ★ ★



EVIDENCES AND RECONCILIATIONS

by Dr. John A. Widtsoe

Answering new questions with fundamental truths, Dr. Widtsoe, scientist, scholar, educator—and above all, one who knows and appreciates youth—discusses and answers in this book questions that persistently arise in the minds of young people. Here is a practical application of the Gospel to modern situations. Ideal for servicemen, missionaries, students, and the home. Price, \$1.85.

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SEPTEMBER

By Vesta Crawford

Again the fallow veil is spread
Across the yellow fields of fall.
And they who walked the stubble path
Have heard the schoolbell call;

They were kindred-close to trees,
Familiar with the ways of birds—
Now they return to the marked page,
To the alien tenure of words.

The symbol and the sign are weak,
And winterward the days must pass
Before the print is dominant—
They remember sun and leaning grass;

In time the truant mind will come
To the strange world in the book,
And they whose hearts were summer-gladd
Will turn the page and look.

HANDY TO A MOUNTAIN

By John W. Ruppert

He lived handy to a mountain. He could look
Across his field to the rocky face
Of the range. His farming he forsook
To sit behind the barn and trace
The cliffs and humps, the trees that clung
Where it seemed they shouldn't; or watch
the mien

Change by sun and rain and fog that hung
On jagged slope and sharp ravine.
He'd looked so much he had a lore
Queer as a savage, the neighbors swore.

He wanted a mountain handy. A plain,
He said, would be completely dull.
Besides, he thought he might be vain
If he couldn't sometimes tilt his skull
Up from earth and quietly scan
The work of a Builder better than man.

TWO WOMEN

By Helen Maring

Her furniture was old, she said,
And scratched with years, and worn—
She hadn't owned new things, she said,
Since all her six were born.

I see my things, so finely kept,
Refinished and renewed.
Yet I'd trade everything I own
For even half her brood.

BABY SLEEPS

By Mabel Jones Gabbott

SOFTLY now,
The Sandman creeps
From the room;
The baby sleeps.

Fair lids closed
On new-born eyes,
Breathing hushed
As heaven's sighs;

Small clenched fist
Its vigil keeps,
Softly now,
The baby sleeps.

Poetry

ON A UTAH MOUNTAIN

By Andrew M. Andersen

HERE, in the zone of the aspens
Where sleeping snows awaken as new-born streams,
I stand in adoration, taking unto myself
All that I can contain.

Far below, the stern green of the cedars ends
And the soft gray of the sagebrush continues
Until it embraces the inland sea.

And there are roads,
Alive with men, going. . .

I soon shall descend
To take my place on one of those roads.
It may lead to the African coast,
The Australian seas,
Or somewhere else as unknown.

I have taken—
Memories of sweet scented winds
To cleanse the air where death has walked;
Strength from the granite
Of this unconquering mountain.
That will support me in foxholes or trenches,
And light from these unbowed skies
To combat the gloom of tropical forests.

FOR ONE DOWNHEARTED

By Elaine V. Emans

The whole complexion of your world, you say,
Is very dark indeed—and I for whom
The sun is lovely in its sky today
See clearly what you mean (who have known gloom
As well or better than the next). But sure
As hours are gray and silent now, a bird
Eventually will spill his song in your
Enchanted ear, a friend will speak some word.

And it will cheer you past believing, while
Perhaps a letter or a verse you read
Will jar the frown apart, and you will smile
Again. Remember this: your special need
Is known of Him who knows all need, and must
Be met some way or other, if you trust.

VIEWPOINT

By Janet Moore

"Poor things," murmured Kay
To Phil, as she closed the door
On her parents by the fire.
"Middle life's a bore.
How one must envy youth
At humdrum forty-four."

"Poor dears," her mother sighed,
And turned the music low,
"They make such work of fun,
And often suffer so.
How good to have youth past
Eighteen can never know!"



THE IMPROVEMENT ERA

BIRDS and BOMBS

By Winifred E. Wilson

"THEY, too, can take it!" The spring migration of 1945 proved without a doubt that this is the correct answer to the oft-repeated question as to whether or not the war has had a disastrous effect on birds. They cannot have enjoyed it any more than human beings, but how persistent they are! Or is it instinct? At all events, they are accustomed to have their labors go for naught and once more start from scratch.

A high wind whips the robin's nest from the tree. Next day a new one is begun. With a long broom you knock down the nest of the sparrow that builds over your front door. The following morning other straws are piling up in the very same spot. A chipmunk steals the bluebird's egg. Another is laid to take its place. Is it then a matter for wonder that as each spring returns the birds fly hopefully back to their northern haunts, be they quiet pastures or bombed districts?

People on this side of the Atlantic thought that even the noise of anti-aircraft fire would be enough to frighten away the nesting birds. But it takes more than noise to break up a bird's home if young ones have been hatched before the turmoil, for a mother will never desert her brood. And so we are not surprised to learn that in the London blitz a bird was frequently heard singing among the ruins.

Reports came from urban districts of England that nightingales had been heard or seen. Much more space is used for agriculture now than heretofore; in consequence, many of these famous songsters were deprived of their forest homes, and became bird evacuees, making the best of a few garden shrubs.

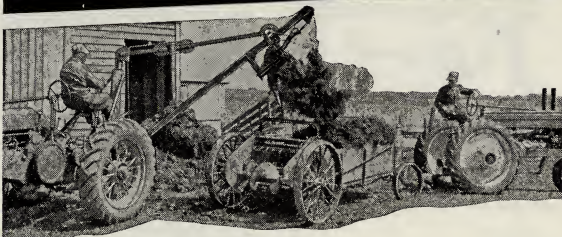
The American journalist, Ben Robertson, in "I Saw London," wrote of hearing an owl in that city over the noise of the bombs; and, though some of London's pigeons flew to more rural districts, many of them stuck it out, trying to pick up a living in the streets. As there were practically no children and very few adults in the parks, the pigeons missed both food and companionship. The herons which formerly nested in the suburb called Richmond Park did not desert their old homes.

WHEN London was going through its 1941 hammering, a redstart's nest was for the first time found in the heart of the city; and though each year since the number increased, the 1944 redstart population created a sensation. Probably the modern type of warfare was responsible for this: it was impossible to "make" their old nesting sites on the continent at the spring migration.

One suggested explanation was that redstarts nesting in Germany in '43 found the bombing there too much for

(Continued on page 546)

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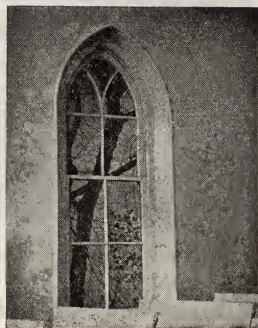
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HORIZONS OF

Living • By WILLIAM E. BERRETT



—Photograph by Ben B. Haines

Just as every child must learn to walk, to run, to play—and this through many hours and days of effort—so must every individual learn to appreciate good music, revel in the beauty of a painting, or drink the deep joy which comes from intelligent worship. The acquirement of these appreciations is as essential to complete happiness as are the physical acquirements.

I remember visiting an art gallery as a boy. On entering the large hall in which the better paintings were hung, I saw a man standing near the entrance intently gazing across the hall at a particular painting. It seemed to me an ordinary landscape, common enough to a boy reared on a farm as I had been, and I turned quickly to the next painting, and the next. In forty minutes I had convinced myself that I had "done" the art gallery, and started to leave the hall by the way I had come. To my amazement there stood the same man who had attracted my attention as I came in, rooted to the same spot and gazing upon precisely the same landscape with a look that I shall never forget. In all my later years I have never witnessed a face so full of pure joy and satisfaction.

There was a man who probably enjoyed his eating as well as I, slept as well, attended similar theaters, and perhaps enjoyed all the activities I enjoyed. Yet he had more than I; he had a joy I had never known. He lived in a larger world than I had ever entered, and at that very moment I resolved in my heart to push back the horizon of my little world until it embraced that larger realm I had just glimpsed.

I don't know how well I have succeeded, but I can no longer do an art gallery in forty minutes. I have found, however, something of the amount of conscientious toil, self-denial, and self-discipline it takes if one would enlarge the horizon of his world—and some-

thing of the greater joy which existence in that larger world unbounded by the physical senses can mean.

It is a strange thing how we live under the same sky, walk the same earth, and yet live in such totally different worlds. The pity of it is that we become so content with our small horizon and are loath to exercise the toil and self-discipline necessary to enlarge them. Said Jesus to his disciples: "... where I am, thither ye cannot come." (John 7:34.) Certainly he lived in a world infinitely larger than his disciples had ever known, and into which they were not yet prepared to enter.

A GIRL in her late teens came to me recently. It developed that she was attending the motion picture theater with her friends on Sunday evening rather than the worship services her church had provided. Her parents were outraged, but had offered no reasonable explanations, and she, though greatly disturbed by her parents' attitude, could not bring herself to believe that she had done any serious wrong. There are, of course, any number of young men and women all over the land who feel much as this young girl felt. I said to the perturbed young lady, "You love to play the piano, don't you?" I knew that her music was one of her greatest joys.

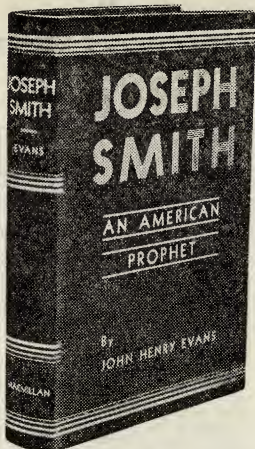
"Now then," I continued, "do you remember the long tedious hours when your mother forced you to sit at the piano going tum, tum, de dum, along the keys, and the many, many fine things you missed while you later forced yourself to keep at your practice?" Yes, she remembered them. "At the time of one of those enforced practices," I continued, "if you had had the choice of continuing at the piano or of attending a glamorous movie, and you had followed your immediate desire, which would you have done?" She answered immediately, "I would have gone to the movie."

Well, I asked, "Supposing each time you were about to practice the piano you had an opportunity, and chose it, to do something that seemed more glamorous and interesting. What difference would it have made in your life today?"

She thought a moment. "I wouldn't know how to play the piano and would be missing one of the finest pleasures I have."

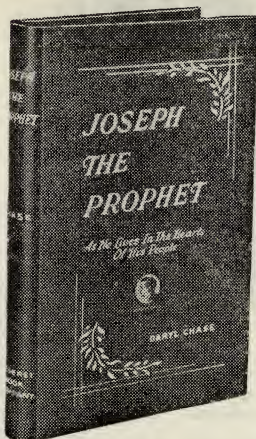
This young lady was ready to confess that she probably loved the movie today as much as she would have done had she attended those extra times, she probably loved skating and dancing just as much—but, in addition, she had a joy that transcends the others. She had enlarged her world.

(Concluded on page 546)



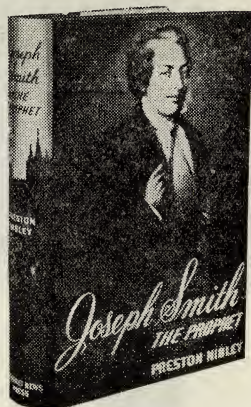
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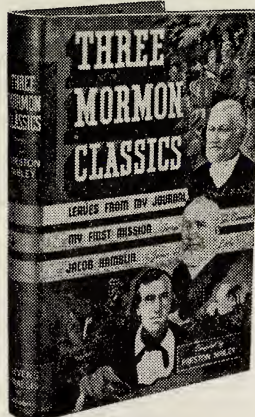
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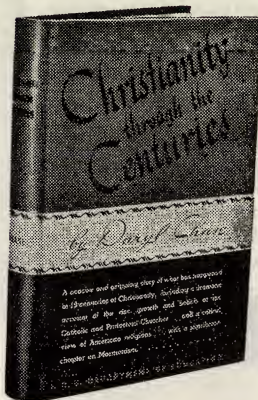
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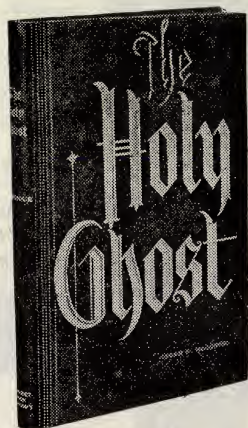
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A SOLDIER'S FAITH

"THIS young man is a Mormon priest, and the only reason I can give to account for the fact that he is alive today is his great faith in the power of the Mormon elders who came and administered to him when I had given up hope."

The speaker was an army captain, the commandant of the camp hospital; his audience was a group of army doctors who had gathered to hold a clinic before sending the patient to another hospital, and the soldier he was talking about was Pfc. Phillip Karl Eidmann, of St. Paul, Minnesota. His story is one of faith and courage, and of God's goodness.

His connection with our Church has rather an unusual beginning. Although his father was Catholic and his mother Protestant, when asked to state his religion during registration for junior high school, he put down Mormon, although he had never been inside of a Latter-day Saint Church at the time. He was a great student, and made a thorough study of most of the religions of the world, and became firmly convinced that Mormonism is true.

His assignment in the army took him to Lincoln, Nebraska, and after attending one or two meetings, he amazed the branch president by applying for baptism. When asked what he knew about the Church, he was able to give its whole history and discuss its doctrines. Then he was baptized and began an active career in the Church. When his division was training at Camp Rucker, Alabama, Phil was branch president of the Latter-day Saint group there.

One afternoon while on maneuvers, Phil felt sick and reported at the dispensary for treatment. He was told that he had a temperature of 105 degrees, and immediately was rushed to the hospital. Before long it was determined that he was a victim of the dread disease, infantile paralysis, and inside of twenty-four hours he was completely paralyzed. His parents were notified, but were told that it would be useless for them to attempt to see him because he could live only a few moments at the longest. Phil had asked that two of his buddies, who were elders, be notified, and the division chaplain complied. Phil said that although he felt himself slipping, he knew he had to hang on until the elders came. One of the elders was scheduled to leave on a train, and the commanding general ordered that the train be delayed so that the elder could go and administer to Phil. Finally they arrived and performed the administration. By morning the doctor could notice some improvement. He ordered that Phil be placed in an iron lung, and he remained there for eleven days, and was finally able to breathe without it.

When I met him and heard his story, he was in the hospital at Ft. Benning, Georgia, awaiting shipment to Hot Springs, Arkansas, for further treatment. His body was still paralyzed, but he was regaining the use of one hand. The amazing thing to me was his cheerful outlook on life. He was full of plans to attend B.Y.U. in a wheel chair, if necessary, and then go on a mission. He has absolute faith in the power of the priesthood, and a sure knowledge of the goodness of God. My life is better for having known him.

Chaplain Eugene E. Campbell

THE IMPROVEMENT ERA

A Young Woman Speaks

By ARDELL B. CREERY

(See also "A Soldier Speaks"—May 1945, "Era," p. 269.)

I AM an American girl. I am the voice of young womanhood, reaching out across the miles of ocean and earth that separate us from our loved ones in the service. I bring you a message of confidence, of faith, of hope.

We, the young women of America, believe in you, trust you, and share your hope for the future. We believe that your fundamental teachings of decency, honesty, and righteousness will survive the horror and degradation of this war. We are beginning to understand in some degree, however small, the very real struggle you must go through to preserve the ideals of your youth.

War is a destroyer of the inborn striving of man for the highest, the spiritual attributes of life. We know these things, their constant shadow is with us daily in our lives, the shadow of fear.

The fear that your experiences with hate and brutality will destroy those qualities we loved most in you, kindness, humor, and tenderness.

We trust you. Our trust is deep and sincere, and we ask no more than the same trust of you. We are aware that some among our numbers have betrayed you, shaken your confidence, and in some cases destroyed your faith in home. You must never believe that the majority of us are disloyal. A nation of men who do not believe their women are virtuous is well on its way to becoming a nation whose men, too, have lost their self-respect. We plead with you to keep faith in us, to remember our loneliness and fear in the long days of waiting. We do not ask this as an excuse for the lowering of standards, but rather as a bridge of understanding to cross the great gap of distance and time that lie between us. Your expectations of us are high, but we would not have them otherwise. Every man has the right to demand a good woman for his wife, the future mother of his children, because her standards and fundamental beliefs will profoundly affect his family and home. But a woman also has the right to expect clean living on the part of her husband-to-be. Why should she accept a man unclean in body and mind, simply because society has not required as much of him, as of her? I speak for the young women of the Church in saying we neither want nor require the kind of freedom, whose

only possible outcome would be chaos in personal relationships, unhappiness, and futility.

Our nation, any nation, in order to be great, must hold sacred the ties of family life. For the home is the fortress of democracy; it is the training ground for the leaders and citizens of tomorrow.

We share your hope for the future. Out of the bitterness and confusion that exists today, we believe a new world of peace and order and union can be born. It will take patience and fortitude and unwavering faith, but with the help of the Lord you will be equal to the task. You must be equal to it, lest the shadow of another war darken our children's horizon. We stand ready to bear our part of the burden, to aid and sustain you.

The pages of history are filled with the mistakes of those who have gone before us, who forgot the Lord in their hour of greatness, and turned to him in time of despair. Let us profit by their mistakes, instead of following after them. Now that we have finally won this war, let us continue to remember the Lord, to pray for his direction in the affairs of our country, as well as in our own lives, that we may become a nation whose greatness is measured not only in the wealth of her soil, but in the souls of her people.

This is our message to the young men of America.

"Got no time to fool with any but the best motor oil these days ... that's VICO!"

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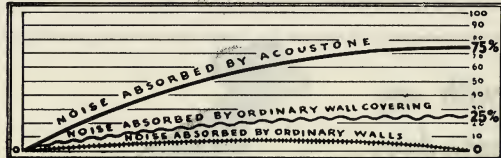
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Definitions of GOVERNMENT

Compiled by

ELIZABETH J. MOFFITT
of the Editorial Department

WE believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society. (D. & C. 134:1.)

We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience. (D. & C. 134:5.)

We believe that rulers, states, and governments have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief; but we do not believe that they have a right in justice to deprive citizens of this privilege, or prescribe them in their opinions, so long as a regard and reverence are shown to the laws and such religious opinions do not justify sedition nor conspiracy. (D. & C. 134:7.)

And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me. (D. & C. 98:5.)

The aggregate happiness of society, which is best promoted by the practice of a virtuous policy, is, or ought to be, the end of all government. (George Washington.)

All government of right originates from the people, is founded on compact only, and instituted solely for the good of the whole; and they have at all times the inalienable right to alter, reform or abolish their form of government in such manner as they may deem expedient. (Declaration of Rights of Maryland, 1867.)

Good government, and especially the government of which every American citizen boasts, has for its object the protection of every person within its care in the greatest liberty consistent with good order of society, and his perfect security in the enjoyment of his earnings with the least possible diminution for public needs. (Grover Cleveland: Message to Congress, Dec. 6, 1886.)

THE IMPROVEMENT ERA

MEN WHO BUILT THE WEST WORE

LEVI'S

REG. U. S. PAT. OFF.



FIT BETTER

WEAR LONGER

SINCE 1850

AMERICA'S FINEST OVERALL

SEPTEMBER

is my
Spring

By

ANNA PRINCE REDD



—Photograph by Quentin Howard

I

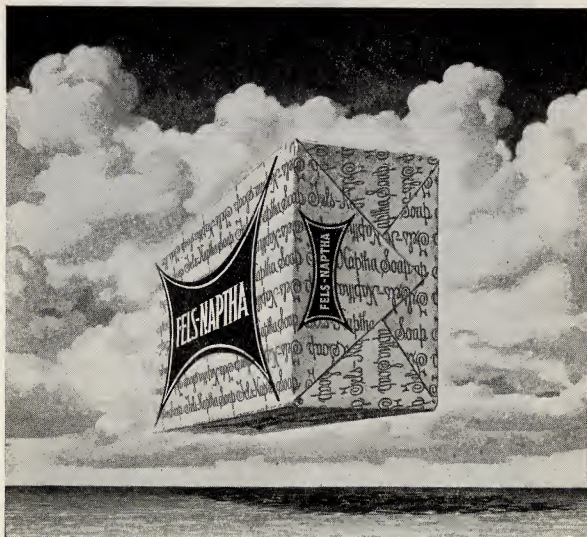
BEING ten, I skipped the path, and made
The dry leaves whirl in spirals from my feet;
The meeting bell had rung; its tones still played
With fluted echoes all along the street.
I ran to meet my mother at our lot
Where I had played with dolls beneath a fir;
But the game of keeping house was not
The joy of carrying the Book for her!
I took the Bible in my hands, so proud
To hold it that my heart was tight; I could
Not wait to turn a shining page. The loud
New rustle was like whispers in a wood
That set me searching, searching everywhere
To find the magic that was hidden there.

II

THE last thin echo of the bell was gone;
I walked sedately back at Mother's side.
"You find the text, my child, then hurry on,"
She said. "It's Matthew, chapter V." I cried.
Blessed are the poor in spirit . . . Imbued
With quoting, I would let my finger trace
As she'd complete each loved beatitude.
The task, she said, of keeping them in place
Required keen attention: I must learn
To prompt her well—I knew them all by heart—
So often had we said each one in turn,
I sometimes wondered, was my mother smart?
Now, I know such dear complicity
Was Mother's way of teaching them to me!

III

TODAY I walk the garden path and turn
Those pages with the same grave care
As when, a child, I watched the autumn burn
And read the Savior's words recorded there.
Blessed are the poor in spirit . . . Words
That still are in the echoes of a bell.
My mother said them softly, and the birds
Took up the music of her voice, to tell
The wind and me. Oh, not in every season!
For me there's just one magic time of year;
I mix the months to fit my childhood's reason.
When winds are edged with cold and leaves are sere,
When birds have gone away on silent wing
I am not sad—September is my Spring!



Not yet, but —

Much as we'd like to, we can't complete that sentence.

Soap is still near the top of the list of materials needed to win the war. So until the orders are changed the great Fels plant must spend most of its time making soap for fighting men.

This doesn't mean that you can't get *any* Fels-Naptha Soap. The limited supply for civilians is distributed as evenly as we know how to do it. There will be times, certainly, when your grocer has Fels-Naptha Soap on sale.

We know that most times the Fels-Naptha bin will be empty. And although that is disappointing, we think it's better than depriving the men who need good soap as much as they need good weapons.

The day is coming, when you will go to the Fels-Naptha bin and—if you feel like it—fill your market basket with this famous soap that now seems like a luxury. We *hope* it will be . . . soon!

Fels-Naptha Soap

BANISHES "TATTLE-TALE GRAY"

Some Facts Concerning AMERICA'S WITNESS FOR CHRIST

By WILLIAM E. BUNKER

The Book of Mormon are fifteen books, including the Words of Mormon; and in these fifteen books are 239 chapters, as follows: First Nephi, 22; Second Nephi, 33; Jacob, 7; Enos, 1; Jarom, 1; Omni, 1; Words of Mormon, 1; Mosiah, 29; Alma, 63; Helaman, 16; Third Nephi, 30; Fourth Nephi, 1; Mormon, 9; Ether, 15; and in Moroni, 10 chapters.

This is the genealogy of the book from Nephi to Joseph Smith: Nephi delivered the record to his brother, Jacob; Jacob to his son, Enos; Enos to his son, Jarom, who gave them to his son, Omni. Omni delivered his sacred trust to his son, Amaron; Amaron to his brother, Chemish; Chemish to his son, Abinadom, and Abinadom delivered them to his son, Amaleki, who had no seed, and knowing King Benjamin to be a just man, Amaleki gave them to him. King Benjamin had three sons, Mosiah, Helorum, and Helaman. In due time King Benjamin sent the records to his son, Mosiah. Up to King Benjamin's time Jacob and his posterity held the records for seven generations. Mosiah had four sons, Ammon, Aaron, Omner, and Himni, none of whom would accept the kingdom, but desired to go to the land of Nephi to preach the gospel to the Lamanites. Therefore the monarchy was replaced by judges appointed by the voice of the people. Mosiah delivered the records to Alma, the younger, who was Chief Judge. Alma gave the plates, which were written in reformed Egyptian, to Helaman, one of his three sons. Helaman delivered them to his brother, Shiblon, who entrusted them to his nephew, Helaman, after holding them for three years. Helaman gave them to his son Nephi, who also delivered them to his son, Nephi, who wrote of the visitation of Jesus Christ to this land, before turning the record keeping over to his son, Nephi. This fourth Nephi gave them to his son, Amos, who held them for eighty-four years before giving them to his son, Amos, who kept the record for one hundred twelve years. Amos relinquished them to his brother, Ammaron, who was restrained by the Holy Ghost to hide them in the earth. Ammaron met a sober-minded lad of ten and told this boy, Mormon, when he reached the age of twenty-four, to take possession of the records. Mormon spent his time abridging and arranging the voluminous collection of plates before he gave his life as a general on the field of battle. Moroni finished his father's work, and hid the records up in the Hill Cumorah; centuries later he revealed their hiding place to the Prophet Joseph Smith.

SOME THOUGHTS ON

War, and Sorrow, and Peace

By PRESIDENT GEORGE ALBERT SMITH

ONCE again, through the goodness and mercy of our Father in heaven, we have lived to see the end of another war. This will mean that millions of God's sons and some of his daughters may be permitted, in due time, to return to their homes.

What a terrible thing this war has been. It seems a pity that intelligent people will continue, from generation to generation, to make war upon one another and destroy one another, to spread sorrow and distress and to waste their substance, just to satisfy the selfishness of a few people who want to dictate terms to the world. And they cannot do it. It is not possible for them to do it. It is not their world. The world we live in is our Heavenly Father's property. We don't own a foot of it. We may have a life lease on some of it, but we do not own it; and when the time comes for us to go from earth we demonstrate that we don't own it, because we do not take any of it with us.

What about this war? Why is it? There is only one explanation for the war that is now concluding, and that is that the people of this world refused to honor God and keep his commandments. The result is that they live in the territory of the adversary, and he undoubtedly gloats over the fact that he has been able to destroy millions of them and bring suffering, anguish, sorrow, and distress to millions more, because of the loss of loved ones who have been killed in this war. So we may know that war is the result of unrighteousness, not righteousness. All wars that have ever occurred have happened because of unrighteousness.

The President of the United States has asked us to pray and to remember those who have given their lives that we might continue to enjoy our blessings. I hope we have all done this, and I hope we have done it with something more than lip service. In this favored land, choice above all other lands, we may well unite in prayer and thanksgiving that the war that has devastated many nations has not touched our shores. Surely the Lord has favored us, and we should evidence our gratitude by honoring him and striving to obey his counsels.

The best evidence of gratitude at this time is to do all we can to bring happiness to this sad world, for we are all our Father's children, and we are all under the obligation of making this world a happier place for our having lived in it.

Let us extend kindness and consideration to all who need it, not forgetting those who are bereft; and in our time of rejoicing for peace, let us not forget those who have given their loved ones as part of the price of peace.

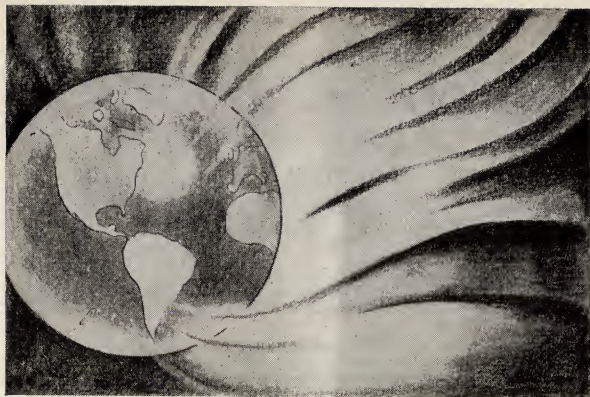
If this thing we call death were the end, such circumstances as so many face today would be unbearable, but when we realize that death is only one of the steps that the children of God shall take throughout eternity, and that it is according to his plan, it robs death of its sting and brings us face to face with the reality of eternal life. Many families have been called upon to say good-bye temporarily to those they love. When such passings occur, they disturb us, if we will let them, and thus bring great sorrow into our lives. But if our spiritual eyes could be opened and we could see, we would be comforted, I am sure, with what our vision would behold. The Lord has not left us without hope. On the contrary he has given us every assurance of eternal happiness, if we will accept his advice and counsel while here in mortality.

This is not an idle dream. These are facts. To you who are members of the Church of Jesus Christ, this story is a simple one, but it is true. There are sacred volumes of scripture that our Heavenly Father has placed within our reach, teaching us that we live eternally. If there are any of us who do not understand the fact—that we are living eternal life—it is because we have not faithfully sought the Lord and prayerfully asked him for the inspiration that we need to understand. The Lord has given us this information in great plainness, and from the depths of my heart I thank him for the knowledge that he has given us, that those who mourn may be comforted and that we ourselves may understand our purpose in being here. If those who have passed on could speak to us, they would say, "Press on, press on, for the goal that will bring us eternal happiness together." Do the things the Lord would have you do, and you will not miss anything that is worth while; but on the contrary you will be continually laying up treasures in heaven where moth and rust cannot corrupt or thieves break through and steal.

I leave my testimony with you that I know that we are living eternal life, and that the temporary separation of death, whether occasioned by war or by other causes, is but one of the steps along the pathway of eternal progress and will result eventually in happiness if we are faithful.

I pray that men may turn to God, and give obedience to his ways, and thereby save the world from further conflict and destruction. I pray that the peace that comes only from our Heavenly Father may abide in the hearts and in the homes of all who mourn. Again I testify to you that I know these things are true, as I know that I live, and I bear this witness in the name of Jesus Christ our Lord. Amen.

The Editor's Page



—Illustrated by Charles Jacobsen

We purchase stove wood, coal, oil, and gasoline for the energy which is released when they burn. It is expected that we shall be able to set the date of the burning and the conditions under which the conflagration takes place. We depend mightily upon the fact that the kindling temperature is well above ordinary temperatures and that devices such as stoves, furnaces, and automobiles have been invented to control the energy release. In each energy release, molecules are broken down and built up by the interplay of atoms which themselves remain intact. The energy of demolition and fire bombs also comes from the interplay of atoms—certain molecules are destroyed, others are formed. Such bombs could be called *molecular bombs*. The atomic bomb gets its name from the fact that its energy comes from the breaking, not of molecules, but of atoms into fragments.

If atoms are to be broken up, they

The ATOMIC BOMB

• By Carl F. Eyring

DEAN, COLLEGE OF ARTS AND SCIENCES,
BRIGHAM YOUNG UNIVERSITY

WITH the ending of World War II, there is reason for great rejoicing. Yet, the instruments of destruction, created by our best minds and used to bring victory, have chilled our hearts with fear—fear that at some unfortunate day we might be on the receiving end. We ought to be impressed now, if we have not been impressed before, that we must learn to live at peace with our neighbors and all the peoples of the world if the race is to survive. But let us continue to hope that fear may soon be followed by love of God and mankind, and that this shall be our motive for peace.

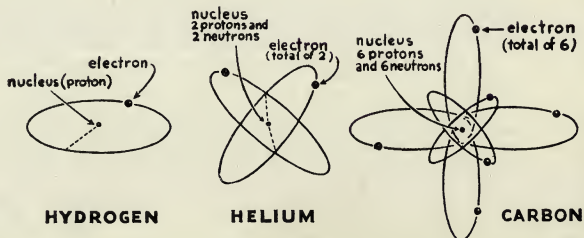
Often the fear of destruction has chilled the heart of man. The tempest, lightning, thunder, and fire still impress him with nature's might. Gunpowder, demolition bombs, fire bombs, and now the atomic bomb are terrible evidences that he has been able to unlock nature's pent-up energy. He has been able to harness wind, tame lightning, and control fire, and he still remains custodian of the key that unlocks the door to nature's pent-up energy. Can he as successfully curb his ambition for world power? There is nothing to fear of the fruits of scientific discovery, if man will love his neighbor as himself! Even the concentrated atomic energy will be safe in such hands; it can be controlled and released for the human good; there is nothing demonic about it that requires that it be used only for destruction.

ONE of the simplest examples of energy release is that of burning—the burning of wood, coal, oil, or gasoline. The change taking place is called a chemical reaction. In order to explain the reaction, it becomes necessary to invent molecules and atoms. These tiny denizens of the world of the very, very

small can never be seen, not even with the highest power microscope. So we shall never know what they look like. But even if we could see them, we probably would not recognize them as being like anything we had seen before. We need not form exact mental pictures to know that atoms are the units out of which molecules are built. For example, the wood molecule (cellulose) is composed of hydrogen, carbon, and oxygen atoms. At the kindling temperature oxygen atoms of the air unite with the carbon atoms to form carbon dioxide molecules and with the hydrogen atoms to form water molecules. This process of burning goes merrily on, and heat energy is liberated, energy which was stored when the green leaves of a tree in the presence of sunlight forced out oxygen atoms from water and carbon dioxide in the process of producing the woody fibers.

must be composed of parts. During the past forty years, we have learned to "look" inside the atom and discover its structure. This is not done, as has been pointed out, by the use of the microscope; but man has learned to see the invisible by interpreting the messages which come out of the interesting atomic structures. These messages, as interpreted today, tell us that the atoms are composed of these "particles": *electron*, the agile negatively charged electrical "particle" which moves with very many of its fellows through the filament of a flashlight when the switch is pressed; *proton*, the very heart of the hydrogen atom, a positively charged electrical "particle" about eighteen hundred times as massive as an electron; *neutron*, a proton and an electron in very close association so that their charges are neutralized (if the electron were much

(Continued on page 540)



THE IMPROVEMENT ERA

FATHERS OF MEN

By Marvin O. Ashton OF THE PRESIDING BISHOPRIC



UNWARRANTED desire for wealth and power intoxicates the human soul. Mr. Father, that precious boy of yours, who is praying for a little of your time, is worth ten thousand times more than that bank account, those stocks and bonds and that business ambition that you have. Are you too busy to heed him? When you go, those worldly things are of no value to you, but your boy lives after you. He is the monument you leave to your name. Yes, some of you good dads need to be labored with more than the sons. Yes, it is you sheep who have gone astray, not the lambs. It is the biggest wonder in the world that so many of our lambs do go straight.

Some months ago in a stake conference I listened to a splendid talk. After the speaker had finished, the brother sitting at my right nudged me and told me this story: "A year or two ago this man was doing nothing in the Church. All he was thinking about was his business and his club. He very seldom graced the Church. One Sunday morning his twelve-year-old boy, instead of getting dressed for Sunday School, as he always did, continued to read the funnies. The father in surprise said, 'Bill, what's the matter with Sunday School today?' The boy looked his father straight in the face and answered resolutely, 'I am on a strike. When you go to Church, I'm going.' Brother Ashton, the answer was a little abrupt, but that was the thing that brought this

You talk of your breed of cattle,
You plan for a higher strain,
You double the food of the pasture,
You heap up the measure of grain,
You draw on the wits of the nation,
You better the barn and the pen,
But what are you doing, my brothers,
To better the breed of men?

You boast of your Morgans and Herefords,
Of the worth of a calf or a colt,
And scoff at the scrub and the mongrel
As worthy a fool or a dolt.
You mention the points of your roadster,
With many a "wherefore" and "when,"
But, ah, are you counting, my brothers,
The worth of the children of men?

You talk of your roan-colored filly,
Your heifer so shapely and sleek,
No place shall be filled in your stanchions
By stock that's unworthy or weak.
But what of the stock of your household?
Have you wandered beyond your ken?
Oh, what is revealed in the roundup
That brands the daughters of men?

And what of your boy? Have you measured
His needs for a growing year?
Does your mark as his sire, in his features,
Mean less than your brand on a steer?
Thoroughbred—that is your watchword
For stable and pasture and pen,
But what is your word for the homestead?
Answer, you breeders of men.

—Author unknown.

man back into the Church. That was a wonderful talk he made, wasn't it?"

Once a financially prosperous gentleman was being wheeled off to the

cemetery when two acquaintances of the deceased were sitting on the ditch bank whittling away. (You know, these old cronies to whom we sometimes give little ear, do some tall thinking.) As the hearse was moving along with its precious cargo, one of these fellows said to the other, speaking of the deceased, "How much did he leave?" His friend to whom he put the question must have been Irish. Quick as a flash came the reply, "He left everything." Yes, Mr. Father of that boy, when they wheel you away to the graveyard, *you will leave everything.*

A FEW weeks ago the writer had an unusual experience. He will never forget it. It was anything but pleasant, but this experience has been indelibly impressed on his soul. About four o'clock one afternoon, a very prosperous gentleman came to his office. I would guess he was worth \$200,000 or more. He was not a member of our Church, but the writer had done some business with him and had the highest respect in the world for him. He was not a young man, and it seemed that during the past few years, he got the *dollar bug*, or he went money mad. I have learned since this experience that this gentleman would wake up in the middle of the night, call his secretary on the phone to learn the exact amount of accrued interest against a particular loan. He had the dollar so close to his eyes that he couldn't see ahead of it

(Concluded on page 544)

SONGS AND MUSIC *of*

Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness:
Come before his presence with singing.
Know ye that the Lord he is God:
It is he that hath made us, and not we ourselves;

We are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving,
And into his courts with praise:
Be thankful unto him, and bless his name.
For the Lord is good; his mercy is everlasting;

And his truth endureth to all generations.
(Psalm 100.)

MUSIC has been the common expression of man's religious feelings since the beginning of human history. Primitive man has always sung. Civilized man is touched by the power of music more than by any other mode of expression. No more beautiful rhythm and imagery was ever given in folklore than the songs of the Indian tribes of North America. They are poetic expressions, integral and inseparable from music. We recall also the injunction on the first page of the *Bay Song Book* of the old Puritans of Massachusetts, which reads: "If any be afflicted, let him pray, and if any be merry let him sing Psalms." Out of the forests came the first sounds of music; and the deserts of Egypt and Palestine caused the Israelites of old to look up and see the starry skies and then sing praises to their God. After the human voice uttered sounds of praise, came the first musical instruments. Many of the sarcophagal drawings of Egypt, four thousand years before Christ, include graphic representations of harp and lutes, of mandolin-like instruments, establishing the fact that the ancient Egyptians had musical instruments. This is also true of the Babylonians and ancient Israelites. It is from the Greeks, however, that we derive our own musical system, which is the direct descendant of the old Greek scales. A Greek goddess presided over the fine art of music.

As early as the fifth century B.C., the Athenian theatre was a center of dramatic art of the Greeks, and the chorus was well trained for song and dance. A song from the tragedy of *Ajax*, written by Sophocles in the fifth century, refers to the "art of arms," that "hath ruined mankind."

When, oh when will come relief?
When will end
All the tale of tortured years—
Years that send
Over me their ways of doom
Without cease,
Labours, brandishing of spears,
As I roam
Over Troy's waste plain, the grief
And shame of Greece.

O that into the dim past
Of the wind,



LARGE CAST BRONZE BELL—ONE OF A MUSICAL SERIES. V-VI CENTURY B.C.

Or the common gulf of life,
He had past
Long before, the Greek who first
Openly
Taught the art of arms accord—
Public strife—
Tolls on, toils alas! for he
Hath ruined mankind.

People sing when they have passed through some sore trial or sorrow. Witness the Latter-day Saints raising their voices to God in thanksgiving as they turned to the West to make their way over the prairies and mountains to the unresponsive breast of the desert. It was William Clayton who led them in song:

Come, come, ye Saints, no toil nor labor fear,
But with joy wend your way;
Tho' hard to you this journey may appear,
Grace shall be as your day.
'Tis better far for us to strive
Our useless cares from us to drive;
Do this, and joy your hearts will swell—
All is well! all is well!

When we hark back to the march of the children of Israel, their miraculous escape from Egypt had "raised the excitable spirit of the vast host to a delirium of joy." An almost helpless multitude, "cumbered with women, children, and cattle, with the sea before them and the terrible chariots of Egyptians behind," they had seen a way made for them through the waters and over the deserts to Sinai. God had delivered them from bondage, and they were in the open spaces headed for the Promised Land which God had prepared for them. They were free and greeted the rising sun with dance, and sang their songs of praise. So we have the great lyric known as the song of Moses—"the noblest and oldest triumphal ode we possess."

I will sing to Jehovah, for He hath triumphed gloriously;
The horse and its rider hath He hurled into the sea.
Jehovah is my victory and song: He is my deliverer;
He is my God, I will praise Him:
The God of my fathers, I will exalt Him!

Jehovah is a hero of war: Jehovah is His name!
The chariots of Pharaoh and his might He cast into the sea:
His chosen captains were drowned in the weedy sea.
The depths covered them;
They sank to the bottom like a stone.

Thy right hand, O Jehovah, glorious in power,
Thy right hand, O Jehovah, broke in pieces the foe.

In the greatness of thy excellency thou hast overthrown them that opposed thee,
Thou didst let loose thy fiery indignation, and it consumed them like stubble.

* * * *

The inhabitants of Canaan melt for fear!
Fear and dread fall on them.
At the greatness of thine arm they stiffen, in terror, like stone,
Till thy people, O Jehovah, have passed over;

Till thy people, whom thou hast made thine own, have passed over,
Till thou hast brought them in, and planted them on the mount of thine inheritance.



HAARLEM CATHEDRAL ORGAN

The place, O Jehovah, which thou hast made thy dwelling:
The sanctuary, O Jehovah, which thy hands have prepared!

Jehovah is king for ever and ever!

ANCIENT ISRAEL

By President Levi Edgar Young

OF THE FIRST COUNCIL OF THE SEVENTY

For Pharaoh's horse, and his chariots, and his riders, went into the sea,
And Jehovah brought back over them the waters;

But the children of Israel went on, dry, through the depths.

—From a revised translation of Exodus 15, as given in Geikie's *Hours With the Bible*.

The song was ever on the lips of Israel, and as late as the Apocalypse of John the Revelator, we have those who stand on the sea of glass, mingled with fire, having the harps of God and singing "the song of Moses, the servant of God, and of the Lamb."

THE Israelites had their religious songs, for they were a music-loving people. There was scarcely any occasion, whether sad or joyful, which was not reflected in song. They had their wedding and love songs, their death and burial lyrics. The threnodies, or songs of honor of the distinguished dead, live on by tradition to the present day. The most beautiful example of this form of poetry is the lyric which David composed when he heard of the deaths of Saul and Jonathan. The most important collection of the songs or Psalms was known as the *Psalter*, a collection of religious songs which were current among the Israelites and in course of time became the hymnbook of all Jewish communities. Particularly was this hymnbook used in the temples and synagogues. All the songs of the *Psalter* have by tradition been ascribed to David, but it is known that the psalms were composed at different times as occasion arose. The whole range of genuine religious feelings, from sublime exaltation consequent upon the possession of God's grace and a clear conscience, to a state of anxious longing of the soul for God, is reflected in these songs. As we read them today, similar feelings are stirred in our own souls. "Create in me a clean heart, O God; and renew a right spirit within me."

The first Christians chanted their music, the "simple unassuming art of arts united in sorrow and song." It was natural for them to sing the psalms, and one of their most prized ones was the one hundred and twenty-first:

I will lift up mine eyes unto the hills,
from whence cometh my help.

My help cometh from the Lord, which made heaven and earth.

He will not suffer thy foot to be moved:
he that keepeth thee will not slumber.

Behold, he that keepeth Israel shall neither slumber nor sleep.

The Lord is thy keeper: the Lord is thy shade upon thy right hand.

The sun shall not smite thee by day, nor the moon by night.

The Lord shall preserve thee from all evil: he shall preserve thy soul.

The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

One of the oldest Christian hymns

known to scholars dates from the early part of the third century and comes from Clement of Alexandria. It breathes a devotional spirit:

O King of Saints, all subduing Word of the Most High Father, Prince of Wisdom, Support of sorrows that rejoice in the ages, Jesus, Saviour of the human race, Shepherd, Husbandman, Helm, Bridle, Heavenly Wing of all the holy flock, Fisher of men who are saved, catching the chaste fishes with sweet life from the hateful wave of a sea of vices, etc.

What a devotional and reverent state of mind these words with music would lead us to! One can imagine a congregation of early-day Christians, opening their hour of prayer and service with: "O King of Saints . . . Prince of Wisdom, Support of sorrows that rejoice in the ages, Jesus, Saviour of the human race. . ."

In a collection of papyrus rolls known as the *Amherst Papyri* there has been found a large fragment of the Greek recension of the long-lost testament of Hezekiah, an early Christian work originating at the close of the first century and giving us valuable insight into the worldliness and selfishness of many of the chief ecclesiastics at that time, as well as of the growing heresies in the Church, described in the second book of Peter and in the second book of Tim-

"COULD YOU PUT IT IN A POEM?"

By Vera White

"I WAS thinking about the boy today,
The first time I picked him up. The way . . ."

Small blanket bundle.
Warm smell and feel.
Soft, awe-protected,
Pink-faced and real!

"And I thought of the long way he grew,
The words, he said, what he learned to do . . ."

Syllable words.
Understood in laughter.
Tumble of steps,
And heart-close after!

"Till he grew up, all the way through,
His uniform . . . and the day we knew . . ."

Kaleidoscope days,
Rush to be older.
Tall to a uniform,
Fate at his shoulder.

"Other fathers must think and feel this way.
I thought you might put it into a poem some day."

othy. This collection of ancient records is now in the possession of Amherst College, and was brought to America by the late J. Pierpont Morgan. Among the writings of these manuscripts are early Christian hymns, such as the following:

Seek to live with the saints,

Seek to receive life, seek to escape the fire.
Hold fast the hope which thou hast learned,

Which the Master determined for thee.
God came bringing many blessings,

He wrought a triple victory over death,
Jesus who suffered for this, saying:

I give my back that thou fall not a prey to death.

He washed in Jordan, he washed as an example,

His is the stream that cleanseth.
God said, Feed the stranger, the stranger and the helpless,

That thou mayest escape the fire.

O the fire fearful for the wicked!

Christ is the crown of the saints, Christ is the fire for the wicked. . . .

Freely hast thou come under grace, listen to the prayer of the poor.

Speak no more arrogantly. . . .
Singing psalms with the saints . . . knowing these scriptures.

Thou shalt never fear death.

We readily imagine the apostles singing words of praise to God almost every minute of their lives. Joyfully would the small congregations of saints in Palestine in the first century sing in their little sanctuaries. The seventy-third Psalm must have been one of their favorites, for religious idealisms and complete self-denial attain their highest perfection in the words of this song. The knowledge of God is based on their deepest convictions.

Whom have I in heaven, but thee?
And there is none upon earth that I desire beside thee.

My flesh and my heart faithful:
But God is the strength of my heart,
And my portion forever.

We can appreciate the spirit of these words when we realize how often worldly thoughts and the love of gold crowd out, in these days, our holy love of God. One modern scholar in commenting on this Psalm says:

To see God, to gain heaven, is even now to many people synonymous with freedom from temporal sorrow and pain. In this Psalm we have an Israelite who, to the shame of Christians, ventures to say that heaven would be nothing without God.—Dr. Rudolf Kittel.

It was this thought that Paul rejoiced in when he gave up his life of worldly things to labor for Christ. The singing of the Psalms by the early-day Christians made them known to all nations and generations of people. They will belong to the world and eternity.



—Illustrated by Charles Jacobsen

A LINK IN THE CHAIN

THE car horn shrieked outside the house just as Josie Barlow pulled a red felt tam over her mop of black curls.

Josie flung up the window and glanced down at the light-colored car, barely visible in the damp, cloudy evening.

"In a moment!" she called down to the crowd.

Someone called back, "Hurry, Josie! The football game won't wait for us, you know."

Josie wriggled into a thick tweed coat and grabbed her purse. Ignoring the tight, "sniffly" feeling in her head, she hurried down the stairs.

"Oh, Sis," Josie called between breaths, when she was halfway down.

In a moment, a slim girl with honey-colored hair, wearing a white apron over her plain dark-blue dress, appeared in the living room door. Four years older than her high school sister, Verna Barlow Mills had come home to live while her young staff sergeant husband was in the service. In contrast to the gay, restless Josie, she was quiet and serious.

"Oh, Josie," Verna said gently, "You aren't going to the game—not in *this* weather?"

"But I must, Sis. It's the championship game. Albany has to win—and I have to be at that stadium. I just have to."

"You aren't well enough," Verna protested.

Josie struggled to smother the cough that, rose in her throat. "Of course I am," she declared confidently. "What's a little old spell of flu? It's gone and—well, I feel fine now."

Verna's worried look increased. "You know what Daddy would say. He wouldn't want you to have a relapse."

Josie hesitated at the foot of the stairs. Of course Daddy wouldn't want her to have a relapse, but on the other hand Daddy knew that she was as tough as a turtle. Besides, Daddy, being a railroad conductor, was off on his "run," and she couldn't very well ask him.

"And anyway," she argued, more to herself than to Verna, "Daddy likes me to have a good time. And as for getting sick, if I do, I guess I'll be the only one to suffer—so there!"

With those final words, Josie hurried to the front door. However, with her hand on the doorknob she still hesitated. That was the way with Verna, she thought. Because she was married, she had forgotten all about having fun. She couldn't see how important a football game was. Of course though, Verna was a dear, even if she did have queer ideas. Here she was, getting a government allotment because her husband

was in service, and she was giving—actually giving her labor to a nursery, when she wouldn't really need to work outside the house.

"Josie!"

It was just as Josie opened the front door that a small, mellow voice came from the corner of the living room.

It was Josie's little, lavender-clad grandmother, sitting with her knitting by the window, who had spoken. Josie turned, but still held the doorknob. She waited impatiently.

"Listen, dear," Grandmother Barlow said softly, "life on this earth is like a chain, and every person is a link in that chain. Every link touches another link. And you're a link—remember that."

Josie's brow took on a puzzled look. But she said, respectfully, "Yes, Grandmother!"

Then she slipped through the doorway and was gone.

"Hurry!" someone in the car yelled.

THE IMPROVEMENT ERA

Josie ran, feeling a damp, cold wind against her face. The dampness was on her spirits, too. *Link in a chain!* Grandmother could always say the most puzzling things—disturbing things sometimes. And what did links in chains have to do with Josie Barlow, she wondered. She only wanted to see the championship game, and to have a good time.

"Move over, Kink!" Josie told the boy nearest the door of the car. As she took her place with the two other senior girls and three senior boys, she forgot Grandmother Barlow's quaint words and Verna's cautious tones.

THE huge stadium was a sea of noisy spectators when Josie and her friends arrived. The place was crowded, Josie noted, and all the sheltered seats were taken.

"We'll have to go to the side seats," Kink said, in a matter-of-fact manner.

The cold, damp wind whipped over the colorful heads of the people, and hit Josie in the face. "But," she protested, "we'll get wet over there."

Kink laughed. "What of it? We're not babies—and it's side seats or nothing."

Josie said nothing, but followed Kink and the others through a maze of aisles, moving crowds, and peanut sellers.

The wind seemed even stronger on the side rows. The fine mist hit Josie's cheeks, and the cold wind stung her nostrils. Her feet were numb with cold, and her chest was tight inside. However, she pulled her coat closely about her shivering body, and decided to forget her personal discomfort.

The band started playing. The cheer leaders took their places in front of the crowd. The field was alive with Albany's orange-and-green-uniformed Indians and Booneville's black-and-red Crackers. Then the whistle blew.

Josie was conscious of a vague, fresh scent of the rain, but she forgot the sting of the wind in her nostrils. She ignored the tight feeling in her chest. She coughed between cheers, holding her sides to stem the pain caused to the sore spots left there by her illness. She munched peanuts, listened to Kink's good-natured jibes, and she watched the teams and the scoreboard.

"Albany—come on, Albany!"

Josie roared with the rest, and then was silent. Booneville made a touchdown, and Josie was tense. Next Albany scored, and Josie relaxed. It went on, and Albany made more points.

The struggle continued. The Indians rose higher—higher in the score, lifting finally in the last quarter on a huge wave of triumph. A final, deafening cheer arose, sweeping Josie into its maelstrom. For the Indians had won. They were state champions. The tall captain of the team and the coach went forward to receive the silver cup. Another cheer arose. Then there were speeches, and moving crowds, and laughing.

But Josie heard little now. She had

relaxed, and she was coughing. The pain in her chest was deeper and heavier. Every moment was an eon, and her spirits sank even lower when she tried to return Kink's jokes.

"But at least," Josie told herself, "nobody feels my pains but me—they can't call me a softee."

LATER, slipping quietly between the warm covers, Josie told herself that she would feel fine after a night's sleep.

But it seemed like hours to Josie before she did sleep. Then she slept fitfully, and dreamed that one end of a great chain held her, and that the other links were around Verna, her father, and grandmother, and some even around little children.

"You're a link in a chain," Grandmother Barlow said in Josie's dream, and Josie wondered in the dream what she meant.

It seemed to Josie that she was on fire when she awoke. Every bone was aching, and she could hardly breathe. She was barely conscious of Verna's presence, and of the soft voice that asked, "What's the matter, honey?"

Josie smiled weakly. She said in a hoarse whisper, "I—think—I'm sick, Sis."

Josie saw the worried look in Verna's eyes, and closed her own eyes to shut out what she saw. She said, "I'm—sorry, Sis. I shouldn't have gone to the game."

Verna nodded.

Josie remembered something else. The mothers of the nursery children were very poor, and they had to work. They depended on the nursery to take care of their children. It meant that the mothers could not go to their jobs.

And then, though she hardly knew why, Josie thought of her dream. Children . . . links in a chain . . . Verna in the chain, too. . . .

Suddenly, it seemed to Josie that she must get well at once. And she said so.

Verna smiled—a tired smile, Josie thought. She answered, giving an extra squeeze to Josie's hand, "You'll be well soon. That sulfa medicine you're taking works wonders."

The next morning, Verna, more tired than ever, was still sitting by the bedside, and Josie's chest was still aching.

That day, Dr. Foster looked as long at Verna as he had looked at Josie.

To Verna he said softly, "You cannot sit up day and night, and care for your grandmother at the same time. We can take Josie to the hospital."

THERE was a certain comfort in the clean smell of the hospital, Josie decided later when she was there. And she loved the quiet, soft steps of the white-clad nurses.

Josie had a bed in a room with three other patients. "One nurse can see to all four of you," the doctor had explained.

A story of young folk—for young folk—and old ones who have young ideas

• By PAULINE TYSON STEPHENS

Verna patted her hand. "Never mind. I'll call Dr. Foster. He'll fix you up in a jiffy."

But Dr. Foster's tones gave no assurance of a "jiffy" recovery. Instead, he was serious and positive in his statements.

"She must be carefully nursed," he told Verna, "day and night."

Josie closed her stinging eyelids. She felt a throb in her throat, but said nothing.

All day long, she said nothing except to thank Verna for the kind ministering. The sun sank finally in a clear sky, and about that time Josie heard the children next door laughing.

Suddenly, a new thought came to Josie. She grasped Verna's hand. "Sis," she said in a whisper, "what about your nursery school?"

Verna said nothing for a moment. Then she squeezed Josie's hand. She said finally, "Don't worry your head about that now."

"I see," Josie said dejectedly. "You had to close the school to nurse me, didn't you?"

And Josie understood. There was a shortage of nurses since so many were in military service. And every patient made it harder on the ones left.

The day wore on and it was night again. Josie fell into a nap, and sometime in the night when she awoke, there was her father by her bedside. He still wore his blue conductor's uniform. He smiled when he squeezed Josie's hand.

"Hi, Chicken," he said.

Josie smiled. How like Daddy that was—trying to joke! He'd called her "Chicken" since she could remember.

"Hi," Josie replied, staring straight into his red, naturally-jovial face.

Josie winced then. For despite her father's smile, there was an extra wrinkle in his forehead. Suddenly, she remembered something—something that came as a sort of a shock.

Her father was responsible for her. He paid for everything she had—what she wore and ate. And—why, there would be a hospital bill, and a doctor's bill. She remembered something else—he was already in debt for her grand-

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Is the USE OF TOBACCO Harmful?

By JOSEPH R. MORRELL, M.D.

THE Word of Wisdom has had a basic place in the doctrines of the Church of Jesus Christ of Latter-day Saints, for more than a century. It has been observed more or less in detail by a fair percentage of the members, faithfully by a lesser number. It has been regarded as the revealed word of the Lord, the observance of which would be rewarded by definite physical blessings. The living of it was conducive to greater spirituality. The Church Authorities have insisted on its observance by those who were appointed to leadership in any field of Church activity. Under such conditions, it is natural for members of the Church to regard it seriously, even though they may have given little thought to the physical reasons for its observance.

The Word of Wisdom was given by revelation to the Church through Joseph Smith when he was a young man. He had had no training to qualify him to make positive statements, based on scientific research. He probably, from his own studies, knew little or nothing of the effects of alcohol or tobacco on the human body, and as a matter of fact, little was known at that time by anyone, regarding the results of indulgence. The positive language of the revelation resulted in much comment, and has continued ever since to be a source of discussion. Those who have observed it have proved to their own satisfaction that it is a sound rule by which to live, and if followed, even imperfectly, would pay good dividends in better health.

For several years I have followed rather carefully the medical literature dealing with research, especially with regard to tobacco. Enough has been learned to show that smoking, or other use of tobacco, has no beneficial effect whatever on any person addicted to its use. On the contrary, the effect is harmful to every user, but not all show the serious damage to the body that comes to those who are especially susceptible. There is a tendency to a disturbed physiology in every user, but serious physiological changes are seen in relatively few. Resistance may be sufficient to enable one person who uses it to excess to live to an advanced age. On the other hand, the susceptible person will show early evidence of serious bodily injury which may prove fatal in a short time. Many serious illnesses doubtless develop in individuals weakened by the

use of tobacco, who would otherwise remain well.

The *Cyclopedia of Medicine* summarizes the action of tobacco as first a "primary stimulation of the spinal cord, medullary centers, and in particular the ganglia of the sympathetic nervous system, followed by a depression of the same nerve cells." This action would cause an excitation and activity of the involuntary muscle fibres of the arteries and the alimentary tract. It would also react on the adrenal glands because of their close relationship to the sympathetic nervous system and through them on the entire circulatory system. The action of tobacco depends on its nicotine content which stimulates the depressed nervous mechanism, and depresses the excitable nervous system, thus accounting for the apparent different reactions on different smokers.

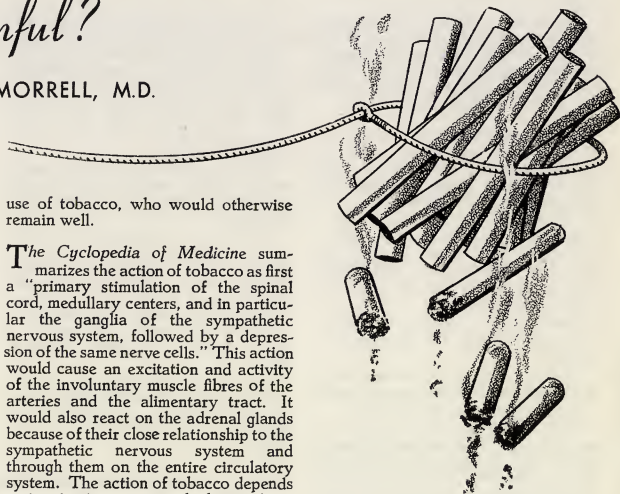
The circulatory system probably shows the most serious change as a result of the use of tobacco. Research in this field is extensive, and conclusions are positive. The damage done to the arteries is probably the most serious. The coronary arteries in the heart muscle, and the peripheral vessels of the extremities, give the most spectacular symptoms, followed by the most serious consequences. The usual effect is a spasmodic contraction of the vessel, with a tendency to disease of the vessel wall. The amount of blood passing through the damaged vessel is lessened, and it may be almost completely obstructed. A sudden spasm of the vessel may cause a complete block of the blood flow, which can be immediately fatal. Where there is already disease of the vessel from some other cause, its effect may be aggravated by the additional spasm induced by the drug.

Some investigators believe that certain persons are allergic to tobacco. Harkov¹ after careful investigative work writes: "Conclusions from these tests are, that allergy to tobacco plays an important role in certain forms of vascular disease, as well as in symptoms referable to other systems, such as respiratory, gastro-intestinal and cutaneous." In this study he found that discontinuance

¹J. Harkov, *Journal of the American Medical Association*, December 9, 1939

of smoking caused arrest in the progress of the disease, and that a resumption of smoking caused a recurrence of symptoms.

That such changes occur in the vessels can be shown by the examination of the arteries of the retina, which can



—Illustration by Fielding K. Smith

be easily seen, and are definitely narrowed on smoking, and by lowering of the skin temperature and blanching of the skin, due to a lessened blood flow. The blood pressure is increased and the pulse is accelerated.

The immediate symptoms of such changes are pain and disturbed functions. If the coronary vessels are involved, angina, followed by sudden death, may occur. Not all anginas are due to tobacco, but the evidence that tobacco often induces the fatal attack is so great, that cardiologists universally prohibit the use of tobacco by patients with this disease. The leg pains induced by walking, in the patient with vascular disease of the lower extremities, are often incapacitating. They are frequently controlled by giving up the use of tobacco. Allen of the Mayo Clinic recently said, "You can have your legs or your tobacco, but you can't have both."

THE Mayo Clinic² has published reports of observations on a large number of patients, and summarized the findings as follows: "Longevity of nonsmokers exceeds that of smokers, and in smokers varies with the amount of smoking. Smokers showed an incidence of 17.4 percent more coronary

²E. V. Allen, *Journal of the American Medical Association*, December 30, 1939

³*Journal of the American Medical Association*, October 19, 1940

disease in age group forty-fifty, than nonsmokers. The incidence of coronary disease in patients under fifty, was greatest among excessive smokers, least among nonsmokers, and intermediate among moderate users. Other things have a bearing on coronary disease, such as heredity, temperament, and excessive work, but tobacco is definitely implicated in the increased incidence of the disease."

Wright and Moffat⁴ have reported experimental work in this field. They selected a large group of smokers, some old and seasoned, and some who had recently acquired the habit. They were all examined carefully first, to see that they were normal. They were allowed to smoke in their usual way, and carefully observed during and after smoking. They smoked all the standard brands of cigarettes, as well as denicotinized and mentholated brands. The following observations were made: There was a slowing, and sometimes a complete stoppage, of the blood flow, as shown in the nail folds of the fingers, during and immediately after smoking one cigarette. The surface temperature of the fingers dropped in some instances as much as 12° to 15° F. and the average drop for the group was 5.3°. There was no change in surface temperature taken over the foreheads showing that the effect was on the peripheral vessels. With the lowering of the temperature and constricting of these vessels, the pulse rates and blood pressures were invariably increased. Other symptoms recorded were dizziness, nausea, cold sweat, faintness, and in a few instances mild convulsive seizures. Pallor of the fingers was noted in most, during the tests. The results of smoking the denicotinized and mentholated brands were identical with those obtained from smoking standard brands of cigarettes. The toxic agent, they agreed after carefully controlled tests, was nicotine, and the effects of the other factors were negligible. The amount of nicotine contained in different brands varied greatly, and tobacco from various states and countries showed a variation from 1.5 percent to 8 percent in nicotine content. The amount of nicotine contained, however, seemed to make little difference in the symptoms, as all types of tobacco caused identical results.

Buerger⁵ was the first to describe the disease of the arteries that now bears his name. It is an obliterative type of disease of the peripheral vessels, and frequently results in gangrene of fingers or toes or the loss of a limb. Wood⁶ says in commenting on the prevalence of this disease and coronary disease among physicians: "If they will study the clinical work of many investigators they will have convincing proof of the constricting effects of tobacco, for the pathologic processes in Buerger's disease and coronary disease are identical, and Buerger's disease occurs only in smokers, while coronary disease is six times as

prevalent in smokers as in nonsmokers. Doctors who smoke should be warned concerning the coronary constricting effects of tobacco, particularly any increase in the shortness of breath. It is time that doctors, most of whom are heavy smokers, should take time out to read and study recent works on comparative mortality rates."

In the treatment of vascular diseases, all authorities are agreed that absolute restriction of tobacco is necessary if any success is to follow. Better results are obtained in the young. When serious organic disease has not yet developed, these young people often are immediately relieved by giving up smoking. An interesting personal experience concerns a young man whose index fingers were cold and painful, with beginning gangrene of the skin of the tips of the fingers. He was told of the seriousness of the condition and admitted smoking forty to fifty cigarettes daily. He gave up smoking at once, and the fingers promptly warmed up, the skin cleared, and the pain ceased. In a few months he went away to an officers' training camp and, having much spare time, again took up smoking. His symptoms promptly returned. He became frightened, gave up smoking permanently and has since had no trouble.

Graybiel, Starr, and White⁷ in a recent report of experiments with forty-five smokers gave some interesting data on the direct effect of smoking on the heart and blood pressure, and on changes noted in electrocardiograms. The pulse rate was increased by smoking one cigarette, an average of thirteen beats a minute. The blood pressure was increased an average of thirteen points. Control cardiograms were made one hour before the tests were started, and the findings carefully noted. One half of all smokers showed definite changes in the tracings recorded, while smoking one cigarette, the reaction lasting from a few minutes to half an hour. They concluded that the effects were produced by the action of nicotine on the sympathetic and parasympathetic nerves, the heart being forced to extra effort, as indicated by the increased pulse rate and higher blood pressure. If angina should follow, as it might during that period of reaction, it would be due to the increased burden carried by the heart. They demonstrated that two milligrams of nicotine are taken into the blood stream during the smoking of one cigarette, enough to cause a reaction in a susceptible person. When that amount is multiplied by twenty to forty, the number of cigarettes commonly smoked in a day, the reaction could become very pronounced.

The Life Extension Institute gives the results of a study of 2031 persons examined by them on periodic health examinations. It was found that sixty-four percent were habitual smokers. A study of complaints of smokers and nonsmokers showed that such symptoms as cough, nose and throat irrita-

tion, palpitation, shortness of breath, pain in the heart region, heartburn, nervousness, were present in smokers from fifty percent to three hundred percent in excess of nonsmokers.

An attempt was made to determine the effect of smoking on the pulse rates, skin temperatures, blood sugar content, and blood pressures and to compare the results with the results of injecting adrenalin under the skin. It was found that the pulse rates were increased, after one and one-half hours of smoking, an average of fifteen beats a minute. The blood sugar content of the blood was increased two milligrams. The skin temperature of the fingers was reduced nine degrees; the blood pressures were slightly increased, especially the diastolic pressure. Their findings exactly paralleled those following the injection of adrenalin, and the conclusions were that smoking stimulated adrenal gland function and the secretion of adrenalin which was directly responsible for the disturbed functions noted. This in time would account for the secondary changes occurring in the arteries with the resultant serious symptoms.

Criticism by medical men has naturally followed publication of results of experimental study on the effects of smoking. Disagreement with the conclusions drawn, and the methods of conducting some of the studies has been expressed. To check up the results obtained by some investigators, Grace Roth and associates of the Mayo Clinic recently conducted a series of experiments (*Journal of the American Medical Association*, July 15, 1944) and in order to eliminate the psychic factor involved in using ordinary smokers as subjects, they used laboratory technicians and doctors employed at the clinic who were spending much time each day in the laboratory. They were required to smoke standard brands of cigarettes while lying down, sitting, standing, and while engaged in active work. For control, they smoked cigarettes containing only corn silk. The results showed, first, a decrease of the skin temperature of the extremities, of three to six degrees and lasting one-half to one hour after smoking; second, electrocardiographic changes in the heart function that, while not marked, were constant. The heart rate was accelerated in all cases six to ten beats a minute. Third, basal metabolic rate was increased in all cases, the changes being under all conditions of rest and activity. Corn silk cigarettes produced none of these changes. Injections of two milligrams of nicotine directly in the blood stream produced the same reaction as smoking standard cigarettes, showing that nicotine was the responsible agent in the cigaret. These experiments were all repeated after "blocking" the sympathetic nerves to the extremities, and no changes were noted in temperature, heart rate, basal metabolism, or in the cardiograms. This indicated clearly that the reaction caused by nicotine was through stimulation of the sympathetic nerves. These investigators were satisfied that they

(Continued on page 548)

⁴Wright and Moffat, *Journal of the American Medical Association*, August 6, 1934.

⁵Leo Buerger, W. B. Saunders and Company

⁶F. L. Wood, *Journal of the American Medical Association*, November 20, 1943

⁷Graybiel, Starr and White, *American Heart Journal*, January 1938



Illustrated by John Henry Evans, Jr.

“Gleaning”



some sort of decision. Occasionally someone else does our choosing. Father firmly suggests church—and we go. Mother may, laughingly, insist that we are only young once—and we buy the red hat. Bill may say, frankly, he wants to see the movie. But we won't always have the answers thus placed in our mouths, nor should we desire it.

Sometimes, too, our decisions may

The Gleaner Sheaf

The Gleaner Sheaf is predicated upon the 24th Psalm, 3rd to 5th verses inclusive, as follows:

Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

1. a Gleaner, from this season's gleaning, shall come forth bearing my four-fold sheaf:

First, I shall bring a clean body—nothing forbidden shall enter it—no corruption shall touch it. It is my surety of eternal joy.

Second, I shall bring from my gleaning a pure heart. From it shall flow high ideals, pure thoughts, clean speech, righteous actions. By the pure eye of faith I shall see God.

Third, from my season's gleaning I shall bring an humble, obedient spirit.

I shall obey God's laws with delight.

I shall honor my womanhood.

I shall intelligently, diligently, and prayerfully perform my duties. I shall know God.

Fourth, from my season's gleaning I shall bring an honest mind.

I shall not bear false witness.

I shall speak truly.

I shall honor my word.

I shall learn the truth and the truth shall make me free.

Thus bearing my four-fold sheaf, I shall hope to ascend into the hill of the Lord and stand in his holy place; then shall I receive the blessing from the Lord, and righteousness from the God of my salvation.

—Rose Wallace Bennett

RUTH, the first gleaner, made an important choice. Just how much grief and effort were entailed in that choice, no one knows; but once made, peace descended upon Ruth; and the other choices of her life seem to have been achieved with serenity. However, all of her choices were necessitated and defined in some degree by her times—her country, her climate, her customs, her traditions. They were problems of her generation.

All the Ruths of today—the great body of young women in the Church between the ages of sixteen and twenty-five who are Gleaners in the Y.W.M.I.A.—will have at least one grave choice to make in their lives—the choice of walking, having known the delight of walking with great ideals, they shall forever follow those standards into what may be, figuratively, strange lands, or whether they shall “return from following after.” They will be the choices involved when eternal truths must stand and meet the great sweeping forces of accepted customs and fashions—the popular beliefs of this generation. These choices will deal with purity, chastity, honesty, integrity, devotion, and diligence. They will deal with faith in the living God and in his Son, Jesus Christ. They will probably be more complex and numerous and disturbing than those of the Biblical Ruth. But they will have to be met.

The Gleaner organization within the M.I.A. attempts to help us all to find ourselves in this basic land of trust in our Heavenly Father. It hopes that once established in this faith, we will learn to “glean”—learn to measure all of our “ gleanings ” by our four-fold sheaf, learn to make our innumerable decisions and selections fit the purposes of a clean body and heart, an obedient spirit, and an honest mind.

DECISION is often difficult. All of us know its pangs. You may remember Edna St. Vincent Millay's verse in which she tells of the child who stood in the doorway. Her mother told her

she must either come in or go out and the child cried, “I can't decide. I can't decide.”

We all stand in “doorways.” Shall we buy the red hat that is so gay or the black one which looks so smart? Shall we go to church or hiking? Would Mary prefer the silver dish or the sweet blue vase as a wedding present? Shall we go dancing or to the movies? Shall we go to college this year or work? Many vexing questions appear each day. We seldom escape from making

not be very important. We may not have to wear the hat we select unwisely—we can always go without one. If Mary doesn't like the wedding gift we have chosen for her, she can probably exchange it. But, often, upon our ability to make small decisions gracefully, quickly, and reasonably, rests our ability to make what important decisions are permitted us—and make them wisely. Gleaning should be a constant exercise and training in selection. If we are wise, we do not dodge such choos-

IS A CHOICE LIFE

By Emily H. Bennett

OF THE Y.W.M.I.A. GENERAL BOARD

ing. We weigh—if we have anything to weigh—we think, we feel, and we decide—firmly and soon. We defer, of course, when others are concerned—unless a violation of our integrity is involved—but we go through the deciding process because choice is a great fundamental principle of growth. It was laid down with the foundations of the earth and is inherent in the revealed gospel of Jesus Christ. By reason of the frailties of mankind and the weaknesses of our governing concepts, some of our so-called “free agencies” are denied us. Controls of many kinds are fastened upon us and every evil habit or deed—whether individual or collective—clamps more rules upon us. There are many drafts besides the military, but if we value, highly, the principle of choice, we strive to protect it and to grow in our wise use of it. We hope, and with reason, that in so doing we become, daily, less constricted and stronger in our power to decide.

It has been said that one of the first things we must decide is that we “cannot play all the instruments in the band”—at least not at the same time. Talent, energy, and hours are all fairly well distributed and limited. Choice and selection are our constant companions. A recent magazine article stated that President Truman had “read his way through” his town library. This might mean that the president of our country is an avid and phenomenal reader, but it certainly means that the library was exceedingly small. The millions of published books in the world call for the art of “gleaning”—of hunting the best. If we fill our mind with nonsense and impurity, we cannot fill it with sense and loveliness. No matter how greatly we long to learn and to do—to dance well, to swim, to play tennis, to sing, to play the violin, the piano, or the slide trombone; to write a great novel or a perfect sonnet; to cook, to nurse, and to comfort the forlorn—there is always a limit. It may be reached sooner in some lives than in others, but it will be reached. We can’t do everything. All of us have to select and choose. We must “glean.” The Gleaner organization helps by setting up standards and establishing values.

CASUAL conversation is sometimes a sad commentary on our powers of choice. How often we hear such remarks as:

“One drink never hurt anyone. There is very little alcohol in a cocktail and it would be impolite to my host or hostess to refuse.”

“I’m not underhanded, and I certainly wouldn’t deceive my parents, but I want

to try smoking. I think it will be only once, but I want to see what it’s like, and I don’t want everyone to think I’m a goody-goody.”

“I want to be married in the temple, eventually, because I certainly want my family forever, but I don’t want to go through right now. My fiancé smokes a little, and besides I don’t want to wear the garments; so we’ll be married outside of the temple now and go through later when we’re ready to settle down.”

“Of course, I wouldn’t do anything really bad, but a little kissing sometimes helps turn a boring date into a pleasant evening.”

“Perhaps I did exaggerate that story a little bit, but, when I got started, it didn’t sound as funny as I had thought—I just had to pep it up a little to get the interest of the crowd. I’m terribly sorry it upset Mary, but it was Jane’s fault for adding a little on when she told her. It seems like you can never be sure of having things repeated exactly as you mean them.”

Measured against the standards of the Gleaner sheaf, these statements sound more than a little foolish, sad, and undignified. They are the result of frail half truths of immature gleaning.

The Gleaner organization helps us to meet the great problems of our times with joy and distinction. It helps us to decide whether—while our boy friend is away—we amuse ourselves as best we can or whether we delve into that wonderful gift of free time and use it to improve our talents, our minds, and our sympathies. It helps us to decide whether we want to gad and gossip every evening or whether we want to help our neighbors and our families. It helps us to decide whether we follow the revealed light of this generation or slide along in the easy, familiar spirit of an indifferent world. It helps us to choose our activities, studies, entertainment, recreation, and friends; to select the principles by which we live and measure our happi-

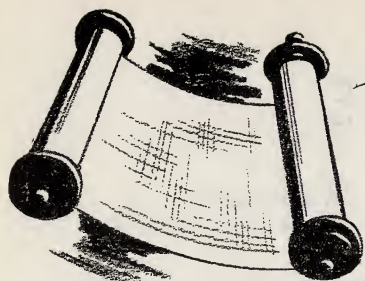
ness. It helps us to know truth and freedom, to live by faith, and to “stretch our souls”—by choice. A boy recently said, “I felt that I was becoming limp, physically, so I decided to run a mile every day. At first it was hard, but, after I had run a mile every day for thirty days, I felt like I could run forever. It’s a good feeling.” That is the gleaning feeling.

There are around eleven thousand Gleaners in the various wards and branches of the M.I.A.—eleven thousand associated in the marvelous occupation of discovering and keeping alive the abundant choice which exists in the world. They justify this choice by gladly making the best selection within their power in every situation and opportunity of their lives. Gleaning is a choice life.

Those who have, figuratively, chosen to run a mile every day, eventually become Golden Gleaners. This crowning title is bestowed upon Gleaners who through a period of at least three years have fulfilled special requirements. These are widely distributed in the realms of spiritual, executive, cultural, and creative activities. They are aimed to develop the young women of the Church into the self-reliant, self-respecting, happy, useful, and attractive individuals that life intended them to be. *There is a good feeling.* They are now more than six hundred strong and are ready to meet the leadership needs of our Church and communities—ready to help others choose a choice life.



“I WANT TO BE MARRIED IN THE TEMPLE, EVENTUALLY, BECAUSE I WANT MY FAMILY FOREVER, BUT—I”



Mormon



PART I

By **LELAND H. MONSON**
*of the General Board of the
 Desert Sunday School Union*

MORMON was born into an environment which could have made him an unbeliever, a skeptic, a man of the world. The Nephites and Lamanites were living in a limitless ocean of sin and abomination. It was a period of superstition, idolatry, and self-indulgence. They resorted to spirits and demons, rather than to Jesus Christ, the God of their land, as a means of controlling supernatural power.¹ Witchcraft, sorcery, and magic abounded in the land.

Idolatry was practised, especially by the Lamanites. Frequently when they conquered Nephite territory, they offered their captives, women, and children, as sacrifices to their idol gods.² The acrid odor of smouldering wood, and the sickening smell of burning flesh was winnowed through the land.

The Nephites degenerated to a point where the restraints of civilization no longer inhibited their base desires. Capturing the wives and daughters of the Lamanites, they deprived them of their virtue, tortured them until they were dead, and then feasted on their flesh.³ A

similar state of savagery existed among the Lamanites, who fed their captive women the flesh of their husbands, and their captive children the flesh of their fathers.⁴

Indeed, the Nephites and Lamanites of the fourth century after Christ reached a pitifully low state of civilization. They were a licentious, depraved, bloodthirsty, and godless people.

It was into this world of black magic, human sacrifices, and unrestraint that Mormon was born about 311 A.D.⁵ It was certainly not an environment to encourage the elevation of the human spirit and the expansion of the human mind.

Mormon, however, was born into a religious home. He was named after his father and after the place where Alma baptized his first converts. The selection of that name indicates sincere religious convictions on the part of his parents. As a small boy, Mormon, undoubtedly, knelt beside his mother and communicated with God. His life is evidence of that fact.

Fortunately for Mormon, an influen-

tial man came into his life when he was ten years old. That man, Ammarron, was the keeper of the records. He told Mormon about many plates which he had been instructed by the spirit of the Lord to bury in the hill Shim, and charged Mormon with the responsibility of engraving the history of the people on one of the records.⁶ In so doing, Ammarron exercised a singular influence over Mormon, pointing out his lodestar to him. He focused Mormon's attention on becoming an historian, the field of endeavor in which Mormon offered his greatest contribution.

With a life purpose in mind at the age of ten, and with a firm resolution to succeed, Mormon laid the foundation stones upon which he later built his superstructure of leadership. Moral

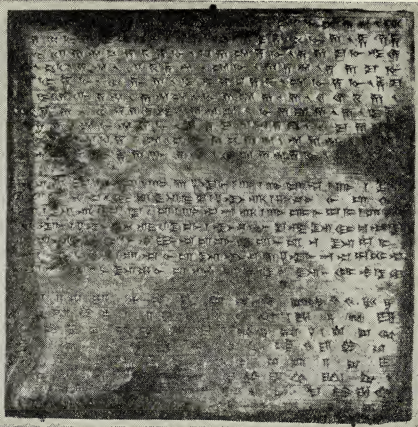
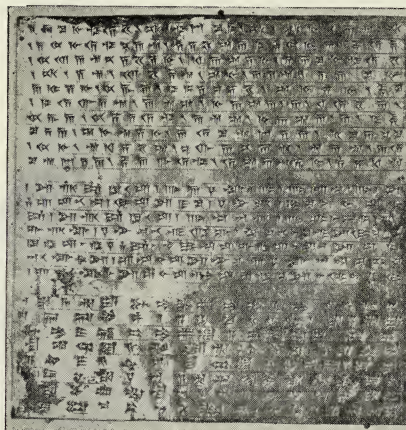
(Continued on page 550)

¹Ibid., 1:4

GOLD AND SILVER PLATES FOUND BY UNIVERSITY OF CHICAGO IN THE CORNERSTONE BOXES, AUDIENCE PALACE OF DARIUS THE GREAT.

¹Mormon 1:19
²Ibid., 4:21
³Mormon 9:8, 9

⁴Ibid., 9:8
⁵Mormon 1:2



"AH! AH! DON'T SAY IT"

By Alice M. Read

"SHE is snobbish."

Ah! Ah! Don't say it. You really don't know that she is. What if she didn't speak to you? Perhaps she didn't see you. Maybe she was waiting for you to speak first. She might think the same about you because you didn't speak.

She may have been so worried or blue about something that she just didn't

quicker way to make enemies than to let people know that you don't trust them. You may be wrong and in case you are, you will have created such a wall of bitterness between you that it will be almost impossible to break it down.

Often the way to make an individual trustworthy is to trust him. If he feels that you have faith in him, he is likely to think twice before he will do anything to break that faith. Your faith will encourage him to be more fair or honest and will increase his own self-confidence in his ability to do the right thing.

"She doesn't tell the truth."

Before you say that, remember the old saying, "He, who breaks the truth himself, is apt to accuse others falsely." It is a despicable habit to lie, but it is just as much of a habit to accuse others of so doing, and it can often cause even more harm. It isn't necessary to tell him he is lying. He knows it without your telling him.

People who haven't traveled, whose education isn't very broad, or who haven't had much experience with the matter being discussed, are likely to think that a statement made about something they do not know is untrue. If they contradict or accuse others of lying, they are not only exposing their rudeness, but also their own ignorance.

"I shouldn't tell you, but I know you won't tell."

This sentence should be written in red. It is dangerous. Whatever follows is almost certain to cause trouble for somebody. If you shouldn't tell it, then you should not. No doubt you are betraying someone's trust.

You immediately give the person to



—Illustrated by John Henry Evans, Jr.

think to speak. Before you blame the other person for not speaking, remember that she may appreciate it if you speak first.

"She is so dumb!"

Oh! How that remark grates on the listeners' ears. It generally isn't a true statement because dumb means unable to talk. The person saying it indicates his own ignorance in being so brusque in his comments about other people. In most cases it is better not to pass any judgment concerning the other person's mental ability. If you do feel that it is necessary to say something, it will sound better if you say, "I think she didn't understand," or "Perhaps she didn't know about that."

"I don't like her."

Never voice this opinion, even if you think it. Every time you say it the idea becomes more fixed in your mind. If you really dislike someone, it is more pleasant for everyone around you if you keep still about it.

When you are around the person, extend yourself to be friendly. Be such a good actress that she will never guess the way you feel about her. In most cases the average person will respond in such a manner that you see her better qualities and will have an opportunity to learn to like her.

"I don't trust her."

Don't say so though. There is no



whom you are speaking the impression that she herself wouldn't want to tell you anything that she wouldn't want told. You not only lower yourself in her opinion, but you also run the risk of her telling others exactly what you have said.

"I hate to think it is true, but do you know what I heard about her? Now, of course, I wouldn't want you to say that I said so—"

Oh! You had better stop right there. In fact, you should have stopped before you started. These sentences should be barred from everyone's speech. They are certain to lead to trouble.

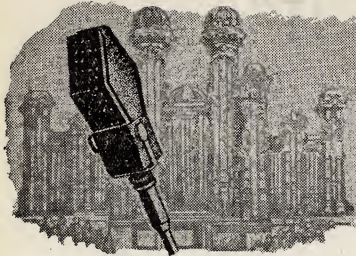
Gossip? This is how it generally starts; each person adds a little; and soon the story has grown and changed until you never would recognize it. Your name is generally connected with it, and you even get the blame for things that you never thought of saying.

"Didn't she look awful? She is homely."

There is one thing that will keep you from making such a remark as this. If you will only stand in front of your own mirror when you say it—you won't say it again. Try it! Why you almost feel as if you are talking about yourself. Strange how your own features change when you make a hateful remark about somebody. It is a sure way to spoil your own face.

When you say nice things about others, it improves your own appearance. The corners of your mouth will turn up, instead of down. The muscles in your face relax, and you look happy. Your eyes will smile, and the frown puckers on your forehead will disappear.

The words that leave your lips will either make friends or enemies for you. Most people make remarks that should be left out of their conversation. You will always be ahead if you "check up" on each remark that should be removed and then remember—"Don't Say It!"



The Spoken Word

By RICHARD L. EVANS

HEARD FROM THE "CROSSROADS OF THE WEST" WITH THE SALT LAKE TABERNACLE CHOIR AND ORGAN OVER A NATIONWIDE RADIO NETWORK THROUGH KSL AND THE COLUMBIA BROADCASTING SYSTEM EVERY SUNDAY AT 12:00 NOON EASTERN WAR TIME, 11:00 A.M. CENTRAL WAR TIME, 10:00 A.M. MOUNTAIN WAR TIME, AND 9:00 A.M. PACIFIC WAR TIME.

On Becoming Self-reliant

WE live in the paradoxical situation of having more people concerned about other people's problems than ever before, and the more the concern, seemingly the more also are the problems. The multiplicity of plans and of programs, of agencies and institutions, which have been created to help men find their way in life, is virtually innumerable. The multiplicity of instrumentalities and organizations would seem to have become such that it would be difficult for any man to lose his way, difficult for him to want for anything that wasn't readily available, from the cradle to the grave. Notwithstanding this, however, we hear more talk than ever before of unsolved problems and what must be done if our social and economic pattern is to survive. Altogether there is much ado about a tremendous number of things, and many able and earnest men and women are putting forth their most sincere efforts, and still complexity multiplies itself. This whole energetic and conscientious, and sometimes confused effort, would lead one reasonably to ask: At what point in a man's life can he take care of himself and his own problems? When may we expect to become self-reliant? When can we begin to take down the scaffolding? When can we take off the splints? Of course, the answer to this question depends entirely on the individual. But judging from the instrumentalities that have been set up to cope with virtually every problem at every age, the philosophy would seem to prevail that we have little expectancy of ever becoming self-reliant—as long as we can find a crutch to lean on. It is good to have a crutch when we need one, but it is also glorious to see the day when we can walk without one. "Men," we are told, "should do many things of their own free will."* The Lord God has given us intelligence and sound principles and expects us to use them in working out our own salvation, not waiting to be commanded in all things. A child that has every decision made for him remains mentally and emotionally a child. And a man whose thinking and whose life are forever ordered by others, and whose problems are increasingly solved by others, has little opportunity ever of becoming self-reliant. But often when we are left to our own devices, common sense and neglected powers come gloriously to our aid. Of course, some of us will always need help; and all of us may sometime need help—but constant coddling, relentless regimentation, and suppressive supervision are not the end of our problems—but only the beginning of many more.

—July 8, 1945.

The Opportunist

WE remember from childhood those who were forever changing the rules in the middle of the game, to their own advantage—and if they couldn't, they wouldn't play. And there were those who would profess fast friendship until a more useful acquaintance came along—those who made professions of loyalty but who changed their loyalties as opportunity favored them. And as we grew older, we found that this spirit of opportunism was not confined to childhood, as we may once have supposed. In our dealings with men, we become aware that there are some who conduct themselves according to pre-announced principles, no matter what it costs them, while others permit their principles to change according to their convenience and opportunities. Of an opportunist, many definitions could and have been given, but perhaps we could summarize them all by saying that it is one who permits himself to do whatever he thinks is to his personal advantage, regardless of what it means to others. His only loyalty is to himself. He is one who forgets what he said or promised yesterday if it isn't convenient to remember today. He is one who sheds old friends like a coat, when new ones seem more useful to him. He is one who hopes to carry water on both shoulders—both bad and good, if necessary—thereby to be found acceptable in all company, ever prepared to cast his lot where there is the most in it for him. He follows the wind as it blows, where it blows. When you find such a man, even one moderately so inclined, proceed at your own peril—because even when you know what he professes, you cannot depend upon his course of action, except that you can be sure it will be consistently to his own seeming advantage. On the other hand, if you find a man whose principles you know, and who you know will stay with his principles, you would do well to mark him and to build upon him, because even if he doesn't believe all things as you do, he may be counted upon to conduct himself honorably according to a predictable pattern. Long observance of the prevalence and perfidy of opportunism would suggest the wisdom of appraising men according to what they are, as evidenced by performance, and not according to the badges and the buttons they wear, or the names they carry, or the banners they wave, or the promises they make, or the things to which they give lip service. If they adhere to pre-announced principles, they are to that extent predictable and dependable. But if their conduct and their principles and their loyalties are changeable according to their opportunities, beware of them. They are the opportunists—and in them there is no safety.

—July 22, 1945.

*Doctrine and Covenants 58:27

from Temple Square

On Defining Evil

IN order to justify their own actions, men, knowingly or otherwise, are constantly attempting to define evil in such a way as to give themselves comfortable conscience. Unto certain Scribes and Pharisees, who were seemingly attempting to do this very thing, Jesus the Christ often paid his scathing respects, for he perceived their desire to have evil narrowly and precisely defined so that by observing the letter they could be absolved from infractions of the spirit. The broad implications of the spirit of the law are often too all-inclusive for comfort or convenience. Both the best of men and the worst of men have their own codes of conduct within which they strive to live in order to satisfy conscience. Some sincere and well-intentioned men become narrowly obsessed with one principle of goodness, and become blinded to many kinds of evil. Some are disposed to be just in some places and unjust in others—to recognize universal principles, but with reluctance to give them universal application. Some hope to seal their lives off into convenient compartments—to let not the left hand know what the right hand doeth, so to speak—to benefit on the one hand by things they cannot condone on the other. Some try to purchase the fruits of respectability with the gains of questionable enterprise, hoping that generosity to good causes will silence all question as to where or how they got what they have. Then there are some who become so absorbed with forms and formalities, that both the spirit and the intent of what they do escape them. It is a fact that any man may adjudge himself to be good, if we permit him to make his own definition of evil. But let evil be broadly defined. Let it include, of course, any neglect of essential forms and formalities. And then, beyond this, let it surely include anything that enslaves men in mind, in habit, as well as physically; anything that sorrows men's hearts; anything that impairs health; anything that destroys happiness, that retards human progress; anything that suppresses or misuses or ignores truth; anything that anyone could do to someone else that he wouldn't want to have repaid to him in kind (let it include also many things we should have done and haven't that we could have done and didn't)—let evil be thus broadly defined, and anyone who may have taken comfort in narrow definition will see the letter of the law shriveling pitifully in the presence of the broad spirit of good.

—July 15, 1945.

Security—and Freedom

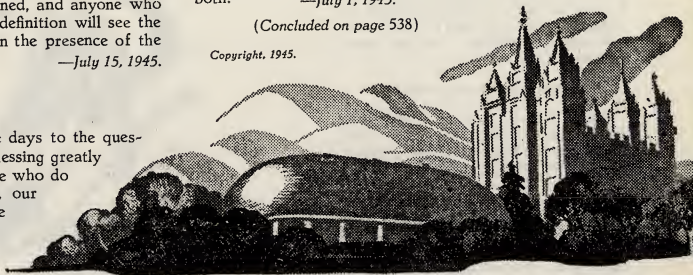
MUCH consideration is given these days to the question of security. Security is a blessing greatly to be desired, and few men there are who do not earnestly wish for it. Indeed, our search for economic security is the reason for which we do much that we do. It is this for which we work, for which we save and sacrifice, for which we insure, for

which we attempt to hedge against many future eventualities. And the feeling of insecurity is a haunting spectre that often destroys the peace and the efficiency of men. But, desirable as it is, there are many false notions concerning security, and there are many varieties of false security offered at exorbitant prices. For example, in every generation there are those who would offer others the promise of personal and economic security in exchange for one of the highest prices that any man can pay for anything—in exchange for his freedom—his independence. The price is too high, even if they were able to deliver what they offered. Suppose we were to go back now to the founding fathers of America and offer them economic concessions in exchange for their freedom—they, with their battered muskets, their hungry stomachs, their bleeding feet, and with a price upon their heads. Fortunately for the generations which have followed, the patriots of 1776 did not concern themselves with any guarantees or concessions in exchange for freedom. Fortunately for us, they would rather work and worship as they chose, and shape their own way of life, and live as free men, because they knew, as we know, and as all men must sometime know, that freedom is the way to security and that there is no security without freedom, no matter who guarantees it or how. To someone in want, any material offer is tempting, but free men are more to be envied than well-fed slaves, because free men can work out their own security but slaves are dependent upon the whims and the fortunes of their masters. This land is dedicated to the principle of the free agency of man, an irrevocable principle, a God-given right, temporally and eternally. A war was fought in the heavens to maintain it, and likewise many wars since. "... Know the truth, and the truth shall make you free." (John 8:32.) And the truth is that men were made to be free, which is the truth on which this nation was founded and on which it will be perpetuated. Freedom from want is exceedingly important, but freedom itself is its only guarantee: freedom to work, to worship, and to shape our own lives. This was the message to the world of those who gave us Independence Day, and for which principle millions have lived and died before and since July 4, 1776—and he who trades his freedom for the promise of security has lost both.

—July 1, 1945.

(Concluded on page 538)

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"TILL WE MEET AGAIN"

THIS STORY IS ONE THAT WILL TUG AT YOUR HEART
STRINGS . . . AND WILL BRING A MEASURE OF PEACE

I ENTERED the chapel. Services had already commenced so I slipped in quietly and took a seat on the back row.

The church isn't changed.

There are some things that even war can't change. War hadn't changed the church or its atmosphere, but it had changed me.

There is the same picture on the front wall, "The Last Supper."

I remember my last supper at home. There was just the family, Mom, Pop, Ted, and then there was my girl, Sue. I loved Sue. I still do. Now I recall her golden-colored hair and the way her eyes softened when she looked at me. We had a lot of fun, Sue and I.

Bishop Wagner is speaking now, and is announcing the coming ward dance.

Sue and I never missed one. I remember one in particular. She was crowned queen. Oh! She was so beautiful and so happy as we waltzed down under the arch of flowers. That was the night we became engaged, my last night home.

They are singing, "Never Be Late."

That was always the opening song when I was a youngster. I was usually late though, 'cause Mom could never seem to find the right angle to set her hat. My mother. Oh, how I love her. Strange how I always seem to remember the way she used to scold me for sneaking the pies for the gang, the ones she had just baked for Sunday dinner. Sunday dinner was always a memorable occasion. Father always gave thanks so fast that we never knew what he said. I often wondered why he hurried so, but then it wasn't so hard to guess when the aroma of Mom's cooking began permeating the air.

The boys' chorus is singing now.

I used to sing with them. I remember one Christmas when I was nine. I had a solo for the Christmas Eve pageant. I forgot my words, and when I looked down in the audience I saw a girl with golden-colored braids giggling at me. Gee, I was so embarrassed. That was the first time I saw Sue. At the close of services, her parents asked her to apologize to me. She did it a little reluctantly, but later we became inseparable. Sue

has been my joy, my sorrow, and my interest ever since that day in Sunday services nine years ago.

There is Mrs. Bullock, down near the front.

She was a nosey old gossip, but she is part of home. She is part of this town, this nation, and this world. She is part of what I was out there fighting for.

Oh, it's good to see home, here where my eyes may rest on the snow-capped mountains, safe forever from the horrors of war. "Oh Ye Mountains High." Little did I realize just all that hymn meant, until I was taken away from them. Thank God, they will be within my sight forever now.

Oh, there is Mr. Davis.

He asked me to read a scripture for Mutual one evening. I was scared at first, but I became so interested in what I was reading that I soon overcame my fright. After meeting, Bishop Wagner congratulated me and shook

By Ros Lynn Westover

A YOUNG WRITER

my hand. How I wish I could stand and read a scripture before these people now.

Mother and Dad are over there to my right.

They've aged. Mom's still as beautiful as ever, though, and there never was a more handsome man than Pop. I smile at the way he struts around the community as if he owned the world.

Sue is sitting there with her mother and father.

Just like the day I first saw her. She doesn't know about me yet. Gee, I wish I could take her in my arms and tell her that we will meet again.

(Concluded on page 527)

SUE AND I WOULD MEET
AND WALK DOWN OLD
MAN GROVER'S LANE,
CONTENT TO BE WITH
EACH OTHER



Illustrated by
John Henry Evans, Jr.

PREPARING FOR 1947

Announcing—

"THIS IS THE PLACE" WEEK

SEPTEMBER 28 TO OCTOBER 5, 1945

ON April 14, 1847, the vanguard of the Mormon Pioneers left Winter Quarters (now Omaha), Nebraska, to find a home in the Rocky Mountains. In the party were one hundred and forty-three men, three women and two children. Their leader was Brigham Young, President of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

One hundred nine days later, the last members of the party emerged from Emigration Canyon and entered the valley of the Great Salt Lake.

As the carriage in which President Young was riding reached an elevation which permitted the first full view of the valley and the lake, the Pioneer leader requested that it be turned to the right in order that he might study the scene which lay before him.

Raising himself on his elbow from his sickbed in the carriage, he gazed intently to the west for several minutes. Finally he exclaimed to Wilford Woodruff, in whose carriage he was riding: "It is enough. This is the right place. Drive on."

When that historic statement was uttered, the destiny not only of the valley of the Great Salt Lake, but that of the entire intermountain region was determined. That declaration determined also much of the later history of all of Western America.

The Mormon Pioneers founded the first Anglo-Saxon settlements in Wyoming (Fort Supply, 1853), Idaho (Fort Lemhi, 1855), Nevada (Genoa, 1851), Arizona (Beaver Dam, 1865), Colorado (Pueblo, 1846), and Utah (Great Salt Lake City, 1847). From headquarters in Salt Lake City, pioneer parties were sent to make homes in all parts of the intermountain regions and as far away as San Bernardino, California, which was settled in 1851.

These historic facts emphasize the importance of the

• *By John D. Giles*

EXECUTIVE SECRETARY,

"THIS IS THE PLACE" MONUMENT COMMISSION

dramatic episode which occurred about noon on July 24, 1847, at the mouth of Emigration Canyon through which thousands upon thousands of the exiles poured into the valley in later years.

As is usually the case, the historical significance of this site and the momentous occurrence of that day were not recognized at the time. Only in the light of later developments has the real import been appreciated.

While the actual place was known in a general way to many thousands in the early days, it was not until 1915 that it was definitely marked. At that time a crude wooden marker with a crosspiece was set up. This was later replaced by a larger wooden marker.

In 1921 the first monument was placed by the Young Men's Mutual Improvement Association. It was unveiled and dedicated on July 25 of that year. It was erected to keep the site marked until a suitable and appropriate monument could be erected as a permanent memorial to the heroic band that opened the first gateway to the mountain country, and to this most dramatic historical episode.

Now a great monument is to be erected to commemorate this important event. July 24, 1947, has been set as the date for its dedication. It will form an important part of the great centennial celebration of the arrival of the Mormon Pioneers in the valley of the Great Salt Lake, July 24, 1847. It will cost at least \$250,000, and will be one of America's truly great monuments.

"THIS IS THE PLACE WEEK" WILL BE OBSERVED THROUGHOUT
THE CHURCH SEPTEMBER 28* TO OCTOBER 5,** 1945

Through the auxiliary organizations of the Church every person who desires to contribute to "This is the Place" monument will be given an opportunity during "This is the Place" week. The name of every contributor, large or small, and the amount of the contribution will be placed in the cornerstone of the monument. Every person who desires to honor the Pioneers is invited to join in this commemorative event. Details will be announced through all the wards and branches of the Church.

*On September 28, 1847, Parley P. Pratt, member of the Council of the Twelve Apostles, entered the Salt Lake Valley with an advance company of the first Mormon emigrants to follow the Pioneers to the Rocky Mountains.

**On October 5, 1847, John Taylor, member of the Council of the Twelve Apostles, entered the Salt Lake Valley with a rear company of emigrants who had left Winter Quarters to follow the trail of Brigham Young to the West.



The Church Moves On

Western Canadian Mission President

JOSEPH Y. CARD, for the past twenty-one years a member of the Alberta Temple presidency, was appointed president of the Western Canadian Mission April 5, by the First Presidency. He succeeds Walter Miller who has served since 1941.



WALTER MILLER



JOSEPH Y. CARD

In addition to his work in the temple, President Card has been bishop of the Cardston, Alberta, Second Ward, and a member of the Alberta Stake high council for seventeen years.

Mrs. Card accompanied him to Edmonton, Alberta, headquarters of the mission.

Elder Harold B. Lee

ELDER HAROLD B. LEE, of the Council of the Twelve, recently returned from a three-week tour of the Hawaiian Islands which took him to the Oahu Stake quarterly conference and on an official tour of the Hawaiian and the Central Pacific Missions.

During his tour of the islands Elder Lee conducted a missionary conference, visited several of the hospitals, attended a concert by the Royal Hawaiian Band, enjoyed a demonstration of a *hukelau* or community fishing project which was followed by a *luau* or feast, and met with a number of the twenty-seven organized M.I.A. groups in that area. He also held meetings with L.D.S. servicemen and considered their problems and organizations.

Tabernacle Reopened

THE world-famed Salt Lake Tabernacle was reopened to the general public on August 13, after having been closed, as a wartime precaution, since March 1942. Tourists are now taken into the historic building on every guide-conducted tour. A noontime organ recital will be given each weekday. The first nationwide broadcast to be open to the public was on August 19.

Pioneer Day

THE ninety-eighth anniversary of the entering of the Mormon Pioneers into the Salt Lake Valley was appropriately remembered wherever the Church has established itself.

Salt Lake City's pre-Twenty-fourth celebration included a rodeo, beginning July 18. On Sunday, July 22, special commemorative services were held throughout the city's churches. Dr. Adam S. Bennion of the Church's department of education spoke to a nationwide radio audience on the Columbia Broadcasting System's "Church of the Air" upon the subject "Pioneers of Freedom."

Monday and Tuesday, the 23rd and 24th, the "Trailways of Freedom" pageant was presented in the University of Utah stadium with a cast of eleven hundred. It first depicted the entry of Father Escalante and his group in 1776. Next portrayed was the coming of Jim Bridger and other trappers in 1824. Then came the Mormons, who, in 1847, settled in Utah. It was to these homemakers, rather than the trail-blazers, that homage was rendered. One of the features of the sequences that followed was the tolling of the Nauvoo Temple bell.

The Twenty-fourth was ushered in by sunrise ceremonies at Lindsay's Gardens and a morning parade from the Brigham Young monument to Liberty Park. President George Albert Smith eulogized the Pioneers and their accomplishments at Liberty Park.

Ground was broken during the evening by President Smith and Governor Herbert B. Maw at the mouth of Emigration Canyon for the "This is the Place" monument, which will be erected for the centennial celebration in 1947.

July 25th, 26th, and 27th, saw the revival of original Salt Lake Theater plays at Kingsbury Hall, on the U. of U. campus.

The annual event closed on Sunday evening, July 29th, with the presentation by the Utah State Symphony Orchestra, and the Salt Lake Tabernacle choir, of parts of Haydn's oratorio "The Creation."

Primary General Board

FOUR new members of the Primary general board have been announced by that organization's presidency. They are:

Frances Grant Bennett, youngest daughter of the late President Heber J. Grant and Emily Wells Grant, and wife of Wallace F. Bennett: She had served for thirteen years on the Ensign Stake Primary board when she was called to the general board in 1936, where she served for five years. Since her release she has served as president of the Yale Ward, Bonneville Stake, Primary association.

Ardella Rockwood Lowry, a daughter of the late Julius A. Rockwood and Mary Ellen Rockwood, and wife of H. D. Lowry: She has had twelve years of ward and stake Primary experience, being president of the Granite Stake

Primary association at the time of her appointment to the board.

Thelma J. Harrison of Ogden, daughter of Irving W. and Emma Jones, and wife of J. Melvin Harrison: She has been active in Junior Sunday School and dramatic activity in the Ogden Thirteenth Ward. She was for nine years a play leader of the Ogden Stake Primary board and served as stake president of that organization for two years. She is the author of *Juniper Jiggs*, a Primary activity book.

Arta Matthews Hale, daughter of Harrison R. Matthews and Sarah Ann Matthews, and wife of C. Dewey Hale: She filled a mission in the Eastern States, and has had leadership experience in the Primary, Seminary, and M.I.A. organizations. She was a member of the Bonneville Stake Girls' committee at the time of her appointment.

Relief Society Report

GENERAL PRESIDENT BELLE S. SPATFORD has released the 1944 annual report of the Relief Society, and it is published in the *Relief Society Magazine*. The following accomplishments are noted:

Sewing service at work meetings: 715,769 hours with 254,004 articles completed, including quilts, other bedding, men's, women's, and children's clothing, and miscellaneous items.

Red Cross work: 7,874 women spent 139,338 hours making 103,744 articles for the Red Cross.

Church Welfare Plan: 83,414 items produced, principally clothing, bedding, and household supplies, such as sheets, pillowcases and dish towels.

Institute, Seminary Posts

DR. WILFORD WOODRUFF RICHARDS, a member of the Logan Institute of Religion staff, has been appointed director of that institute, succeeding Dr. Daryl Chase, recently appointed dean of students at the Utah State Agricultural College. Dr. Richards, who has served for twenty-one years in the Church school system, formerly presided over the North Central States Mission.

Dr. Grant O. Cook has been named director of the Institute of Religion near the Weber College in Ogden. He succeeds Royden C. Braithwaite, now on leave as a chaplain in the U. S. Army.

Almon D. Brown, a teacher in the seminary system of the Church since 1932, has been appointed seminary principal at Idaho Falls, Idaho. Previously he had served at Pocatello and Ammon, Idaho. He succeeds Ellis S. McAllister who has become recreation director for the city of Ogden.

U. Emeritus Club

MRS. HEBER J. GRANT was presented with two University of Utah Emeritus Club pins at the annual banquet June 5, during the recent commencement week. One pin was for her, Augusta Winters Grant, class of '77, believed to be the oldest living graduate of the uni-

versity. The other was for the late President Heber J. Grant, former student and instructor at the institution, who had presented many gifts and scholarships to the university during his lifetime. Plans were made to present President Grant his pin some time ago, but they were not carried out because of his illness. The presentation was made by President George Albert Smith, president of the Emeritus Club last year, and Dr. W. M. Stokey, who had charge of designing the insignia of the club.

30,000th Volume

THE thirty thousandth book has been added to the shelves of the Genealogical Library of the Church. The book is *Eisenhower—Man and Soldier*, by Francis Traveyan Miller. The library, created in 1894, includes biographies, histories of families, and histories of places.

Dedications

THE Evanston Second Ward chapel, Woodruff Stake, was dedicated June 24, by President George Albert Smith.

Two chapels in the Northwestern States Mission, one in Butte and the other in Hamilton, Montana, were dedicated in mid-June, by Elder Ezra Taft Benson of the Council of the Twelve, as he toured that mission.

Bishops, Presiding Elders

LIBERTY WARD, Bear Lake Stake, William Kenneth Matthews succeeds Evan W. Morgan.

Price First Ward, Carbon Stake, James W. Fausett succeeds F. B. Hammond.

Laramie Ward, Denver Stake, Roy A. Welker succeeds Albert E. Bowman.

Orderville Ward, Kanab Stake, Binnie H. Sorensen succeeds Rulon J. Carroll.

Clinton Ward, Lake View Stake, Myron B. Child succeeds J. Albert Mitchell.

Harper Ward, North Box Elder Stake, Joseph L. Yates succeeds E. Emery Wight.

Garfield West Ward, Oquirrh Stake, Angus Leroy Langford succeeds William Nathan Thomas.

New Harmony Ward, Parowan Stake, Marion F. Prince succeeds Lyle B. Prince.

Fort Hall Branch, Pocatello Stake, Asahel A. Perry succeeds Irvine Christensen.

Provo Fifth Ward, Provo Stake, Daniel D. Bushnell succeeds Frank T. Bennett.

Rigby Second Ward, Rigby Stake, Lester Hendrickson succeeds Eugene Stowell.

College Ward, San Diego Stake, Paul J. Hildebrand succeeds Terrance C. Heaton.

Brigham City Fifth Ward, South Box Elder Stake, Rudger N. Price succeeds Howard C. Jensen.

Firestone Park Ward, South Los Angeles Stake, Donald C. Montgomery succeeds Harold Slack.

Central Park Ward, South Salt Lake Stake, Glenn A. Stoker succeeds Gideon N. Hulterstrom.

Waterloo Ward, Wells Stake, Lorus A. Manwaring succeeds Albert E. Smith.

Teton Ward, Rexburg Stake, Aaron O. Ricks succeeds William D. Hollist.

Stake Presidencies

EZRA VAUGHN ABBOTT has been sustained as president of the Reno Stake succeeding Nathan T. Hurst. Fred C. Horlacker succeeds Daniel H.

(Continued on page 539)



Reading left to right, front row: Velma King, Helen Park, Phebe L. Rees, R. Leslie Allan, Don B. Colton, Josephine Harvey, William R. Fuller, Olive Moody, Emogene Fautz.

Second row: Florence Cooley, Alma Betts, Edna S. Hewlett, Rozelda Butler, Zora Nash, Leo Blotch, Kathleen B. Turley, Esther Whatcott.

Third row: Rosal Cooley, Donna Perry, Jo Wadsworth, Leona Farnsworth, Kathleen Bowman, Mary J. Hunt, Ruth Jensen, Catherine Bowen.

Fourth row: George W. Thelin, Barbara Larsen, Melba Christiansen, Louise Burns, Mary DeLa Mare, Delia Nelson, Catherine Golightly, Helen Booth.

Fifth row: Donald J. Hill, Grant A. Wadsworth, Vaudis Allen, Dorothy R. Johnson, Oliver P. McCartney, Robert Lee Humphrey.



MISSIONARIES IN THE HAWAIIAN FIELD OF LABOR

Front row, left to right: Lawrence Bird, Wayne Josephson, Dwayne Anderson. Second row, left to right: Edward Barnes, Morris Bushman, Wiley Nebeker, John Walton, President Castle Murphy, Randall Eshelson, Nebraska Shino, LaMont Hunt. Last row, left to right: David Werks, Tomo Abo, Joel Moser, Kenneth Aubrey, Roscoe Rogers, Noel Taylor, John Scott, Harvey Carlisle, Kent Baggs.



Lehi Fourth Ward Senior Scouts, which comprises every boy of senior Scout age in that ward; (left to right): Richard Roberts, Melvin Harshorn, Dean Hunger, Kelsey Chatfield (now in service), Donald Jones, Don L. Peterson, John Meyers, Thomas Nichols, Maynard Eussen, Ralph Bateman, Dean Peck, Jack Neal, Rex Gray, Reed Taylor (Assistant Leader), Boyd Ross, RuDean Allred, Mahlon Peck (Leader). Kenneth Bateman and Ferrell Lossee were absent when picture was taken.



BEE HIVE GIRLS PARTICIPATING IN WEST JORDAN GOLD AND GREEN BALL

EDITORIALS

Man Is On Trial, Now

THE second world war is over. It remains a cruel memory of evil designs and deeds, unequalled in the world's history. Man, for whom the earth was made, and honor, by which he rises above the beast, were held in contempt. Satanic hosts reveled in man's inhumanity. The decent peoples who were forced into the struggle to preserve liberty on earth, stand aghast, ashamed, and aggrieved, before the battle trail of blood and horror. They cannot believe that such should be the required price of liberty.

Mankind, looking forward, can seek comfort only in the hope that the monstrous thing may not happen again. Happily, that dear wish is fortified by events and instrumentalities which grew out of the war. These no doubt were divinely brought to pass. Properly used, they may help build the path to peace. They are as dim lights in the darkness.

The immediate settlement of the world's affairs has been lodged, chiefly, in three of the victorious nations. That means, in the hands of the three men who are constituted leaders of the nations. To them has been given power not before known. Beside them, Alexander, Hannibal, Genghis Khan, and Napoleon were pigmy rulers of the world. The remotest land will be affected by the decisions of the "big three," directly or through their representatives. Such centralization of the world's power may be a necessary preparation for world peace. But, these men carry an awful responsibility. Unless they come to their decisions with love of others in their hearts, they will sow disunion among the nations, and make the world ready for another war.

The more permanent future of peace among mankind may be in the keeping of a union of all nations for peace. This was the guiding thought in the world conference held in San Francisco, under the impact of the war. By the common will there shall be fair dealing among one another. Should differences arise, they shall be adjusted under world rules. No nation shall be allowed to make war upon another. Peace shall be found through means other than bloodshed. Such ideals require of each nation victory over self—the most difficult of all conquests. And, unless the nations are ready to "give and take" in their many relationships, the union will fall as a withered tree in the forest.

Then, in the closing days of the war came the invention of the terrible physical weapon, called the atom bomb. It is the greatest discovery of science, and the world's most formidable instrument for good or evil. The immeasurable forces which hold all matter together, and give us the solid earth on which to tread, may be set free at man's command. The thunders and the lightnings of the sky fade away before atomic explosions. In a moment a city may be reduced to rubble, a hundred thousand living persons laid low in the dust. Or the power may be harnessed to be our obedient servant in undreamed-of measures. Man has indeed "explored to the utmost the stones of darkness." This stupendous invasion of nature, this triumph of the human mind, will foredoom all mankind to destruction, unless the "big three," and the nations, solemnly resolve to unloose atomic forces only for the perpetuation of peace.

Thus have come, largely out of the war itself, three possible means for peace: the practical centralization of world power for liberty and peace; the union of the nations for liberty and peace; and a terrific weapon to stand as a threat to all who foster dissension and warfare. These helps, in righteous hands, may be used as tools to hew the road to peace through the jungle of personal ambitions and national discords. The future

of the world may well be as these tools are used.

Yet, it must be said that such instrumentalities, and others that may be devised, are effective for peace, only as the masses of men, all of us, have a will for peace—based upon tolerance and trust among themselves. National agreements have little value unless backed by peace-loving men and women. Tyrants and dictators, war mongers all, cannot survive a popular demand for peace. Had the people courageously cast overboard Mussolini and Hitler and their crews of pirates and cut-throats, the world might have been spared the agony of this unspeakable war.

Therefore, each one of us, the world over, determines, by his own attitude, the outcome of the future. Let there be peace in every family, and there will be a peaceful land. By the same token, each nation is responsible for the world's future. That is the eternal warning to every man and nation of earth.

Having said all this, it must be added, as of first importance, that the law upon which all attempts for permanent peace must rest is simply the law of God. Peace on earth will come at last when men and nations yield obedience to the commandments of God—and not before. War will then be impossible. That truth must govern the actions of the "big three," the union of nations, and every man and woman on earth—else war is certain to come again.

This war is over; thank God for that! As to the future, all men, you and I, are on trial. We must be peacemakers and reject whatsoever tastes of war in every affair of life. We cannot shift the responsibility.

—J. A. W.

Mothers and Peace

TO no one in the world could the idea of peace mean more than to women, for in the throes of childbirth, women have come to appreciate more fully than men the value of life, and the necessity of trying to preserve it. In long vigils at sick and deathbeds, they have come to know more fully the eternal value of the human spirit. Consequently, they feel that such disasters as wars, which cut down youth before his mind and spirit have the opportunity to attain their fullest growth, can have no place in the world today.

Amidst the general rejoicing that war had ceased, the joy of most mothers is chastened, because they realize that while their own sons have been spared, there are other mothers who will never experience in mortality the joy of having their sons return to their homes. To those mothers who have been called upon to sacrifice their sons, there cannot help coming a kind of bitterness that they have to forego what would in ordinary times have been a natural association with them as they took upon themselves the responsibilities of families and activity in community life.

To all mothers, those who rejoice along with those who suffer, there must come the conviction that they will find some way to insure the world against a recurrence of tragedy and devastation. And to women must come the responsibility of seeing that the peace this time will endure forever. Mothers are the guardians of the race; in their earliest teachings to their young, they have the opportunity of preaching the gospel of love and understanding so that false notions of racial superiority and intolerance can no longer persist. Thus, they will come to know for themselves that all men are brothers.

If mothers throughout the world would accept what President George Albert Smith has stated so often, that we are all God's children, soon there would be no feeling of animosity in neighborhoods, in communities, or between countries. Then indeed the world might attain the ideal for which all peoples strive and "... beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."—M. C. J.

EVIDENCES AND RECONCILIATIONS

xcvi. *Does the Progress of Science Diminish the Challenge of Religion?*

HALF A CENTURY ago science walked with lifted head, very proud. She had peered into many a dark recess of nature and had found precious truth there. She had won much mastery over nature's hidden powers. She had learned enough of the properties of matter to control some of the forces that act upon matter. The results in possible invention made the seven wonders of the world seem as child's play.

Then, many of her followers, drunk with a sense of greatness, set up their own explanation of life. Blasphemously, they declared that all the wonders of heaven and earth, of the mind as well as the body, of the whole universe, seen and unseen, were but the operations of matter in motion. They lifted up the ancient evil of materialism; and worshiped at the feet of matter, force, and energy. God was not, nor was he needed.

This was an evil day for mankind. It was the "dark age" of science. It was as if the sun had been blotted out of the sky. Men walked as never before in darkness. There was no intelligent direction of the universe. There was no hope for men who were at the mercy of lifeless, unintelligent forces, often unknown, and beyond description. That law prevailed did not give comfort, for the law was without a goal. Chance seemed to rule the world.

This unholy doctrine, which tore at the hearts of men, could not continue, because it was untrue. Its death was inevitable. It did at last pass out, and is now as a memory of a moment of disordered thought. It was killed by science, which had mothered it.

This was the end also of the conflict between science and religion. Science is nothing else than a search for truth. When truth is found, it must be accepted, else the search fails in its purpose. With clearer eyes and better spirit, unprejudiced men saw in science nothing out of harmony with the more encompassing field of religion. If former beliefs crumble under the power of truth, it does not matter. Truth alone matters. So, God was restored in scientific thinking. The fog before man's eyes was lifted.

As science advanced, new wonders appeared. The atom was opened, and infinitely small particles moved within it according to unchanging law. The heavens were opened; stars and planets of illimitable numbers were found, were weighed, measured, and analyzed. The earth became but as a particle of star dust in the cosmic assembly. By new helps to the senses the processes of life in living things—plants and animals—were revealed and elucidated. With every day, in laboratories far and near, science grew, and revealed a new world to our human eyes. Knowledge was multiplied until the mind wavered before its comprehension.

The wonder grew, for wherever students turned, from the infinitely small to the immeasurably vast, whether to dead or living objects, the forces involved moved in orderly operation. A harmonious system was revealed in which every part moved with precision along with every other part. Whether in sky or atom, there was

concord, not discord. There was no reading back in nature. Every law seemed overshadowed by a universal law of laws—the law of united action.

It became apparent that the multitude of phenomena were fitted into one another as to a common end. The picture of nature became more and more that of an immense purpose in which man played an important part. Such universal harmony could not come from the operation of blind forces. The mind refused to believe it. The harmony of nature could not come by chance.

Scientists, who above all else are honest, saw this harmony, this direction of discovered truth towards a definite goal. They acknowledged that to the best of their powers, they observed purpose in nature, else there would be clashes in everyday phenomena. Where there is a purpose, there must be a purposeful thought. The universe, with its contents, emerged in human thinking as a great thought. And, where there is thought, there must be someone who thinks! Thus in our age, with the help of science, an ancient truth again took its proper place in the minds of the body of truth-seekers. There is intelligence dominating the universe. There is a God.

So, materialism in science was laid low. Thoughtful men turned again to faith in God. True, all did not define God alike. But all agreed that he is, that he is intelligent, and that his intelligence explains the metes and bounds, and the forms of operation of the forces of nature within the unbounded universe. When men come to a belief in God, the beginning of wisdom is reached. It is then easy to reconcile any new truth with true religious principle or practice.

Science did more in this time of increasing knowledge and clearer thinking. Theories or inferences drawn from discovered facts, were no longer placed first. It was recognized that, though necessary for scientific progress, they were but tentative explanations of observations made, subject to change with every new discovery. The observations themselves, the facts of science, were given first place, for, under like conditions, they do not and cannot change. This has relieved science of much controversy. Science now admits that its theories are but guesses until reinforced by more facts, and no longer casts derision upon those who will not swallow them *holus-bolus*.

A recent example of changing theories is before us. Three quarters of a century ago, men like Mitchell or Flammarion spoke of other worlds like ours, inhabited possibly by men like ourselves. In the "dark age" of science this thought was scoffed at, even ridiculed. Temperatures or atmospheres determined for certain stars or planets made our kind of life impossible. This view fostered materialism. Today, N. H. Russell,¹ eminent American astronomer, declared that there can be no reason why in stellar space there may not be many worlds like ours.² There may be many heavenly bodies so conditioned as to support human life. Such changes in opinion in many fields, with the advancement of learning, is a commonplace of science. Science now walks humbly in the midst of a universe vast, orderly, and clearly a product of intelligence.

Let it be said, lest misunderstanding arise, that men are moving towards belief in God in other fields than science. Men of various pursuits have come to realize the certainty of his existence. It is now understood that he is real in the thoughts of all humanity. He is ever with us. That is a strong evidence of his reality. It is also recognized as never before, that history cannot prove him a myth, for there is unimpeachable testimony that he has shown himself. He may be seen in part by human eyes. Above all, men have learned that by their

(Concluded on page 551)

¹Science News Letter, June 30, 1945

²Note: Moses 1:35, 35, "Worlds without number have I created."

³"He beheld many lands; and each land was called earth, and there were inhabitants on the face thereof."

How to Make 'Em CHEER!



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522



Homing

*Mighty
Nice*

By
CAROL
WILKES



STACKING HAY IN TETON VALLEY, IDAHO
—Courtesy International Harvester Company

THERE were a haystack, a blue sky, some white clouds, and, from far away, the sound of hammering and the singing buzz of a saw.

It was fall. Remember? The sun shining on the south side of that haystack was warm and the clean, warm smell of the earth and stubble rose lazily about you. Shimmering waves of heat rose languidly from the level fields that seemed to lay for miles.

Do you remember what you were thinking about? Nothing in particular! You just couldn't, being half asleep that way. You must have been happy that day. Somehow that memory sticks with

you—always will. That penetrating, pleasant warmth on your back. You got some hay leaves in your hair and down your neck. That shouldn't have been pleasant, but it was.

Those days always end—but you'll never forget them. So simple, so beautiful, so eternal! It's funny how people are always worrying, always working for something, when it takes such a little to make them happy. Just to be alone with the earth and the sky and a haystack when the sun is shining!

Wanted: More Healing Hands

THE new career girl of the health world is the physical therapist. Her work differs from that of the nurse. She gives physical treatment as prescribed by the doctor, while the nurse carries out his instructions as to bedside care and medicinal treatment.

But we have only 2,500 qualified therapists to date, and more than half of these are in the army and navy. We could use 5,000 more today, if we had them—for the care of infantile paralysis patients and those suffering from a long list of other diseases and disabilities.

There are today many communities entirely without qualified physical therapists to care for infantile paralysis patients, and most hospitals having physical therapy departments are seriously understaffed.

Physical therapy is the treatment of patients by means of physical agents such as water, heat, cold, light, electricity, scientific massage, passive and active exercises.

Physical therapy, though old as a healing art, is new as a profession. The field is uncrowded. Its limits have not

even been defined as yet. Those who enter it can still be regarded as pioneers.

Physical medicine, as practiced by doctors, requires the services of physical therapists. As it develops and grows, the well-trained ambitious members of the physical therapy profession will grow with it.

Physical therapists work in hospitals, clinics, industrial medical departments, social and welfare agencies, doctors' offices. Many jobs carry with them retirement benefits. Administrative positions pay as high as \$5,000 to \$6,000 a year.

National Foundation scholarships will be given to those selected from the following groups:

1. Graduate nurses from accredited schools
2. Graduates of colleges giving a degree in physical education
3. Those who have completed two years of college work specializing in biology and other basic sciences

The scholarships will pay tuition, partial or full maintenance, transportation to one of the approved schools of physical therapy, where necessary.

Interested persons may write The National Foundation for Infantile Paralysis, 120 Broadway, New York 5, New York.

THE IMPROVEMENT ERA

Cook's Corner

Josephine B. Nichols

MAKE pickles and relishes to take the place of jams and jellies to add variety and interest to your meals.

Beet Relish

- 1 quart minced cooked beets
- 1 quart minced cabbage
- 1 cup grated horse-radish
- 2 cups sugar
- 1 tablespoon salt
- $\frac{1}{4}$ teaspoon cayenne
- 2 cups vinegar

Mix all ingredients and let heat through. When it reaches the boiling point, pour into jars and seal.

India Relish

- 2 green peppers
- 2 red peppers
- 6 green tomatoes
- 2 ripe tomatoes
- 12 medium-sized cucumbers
- 2 onions
- $\frac{1}{4}$ cup salt
- $\frac{1}{2}$ cups vinegar
- spices

Remove the seeds from the peppers, slice the tomatoes and cucumbers, and chop the green peppers and onions fine. Sprinkle with salt and let stand for twenty-four hours. Drain vegetables, pour the vinegar and water over them, bring slowly to a boil, and drain again.

Make a smooth paste as follows: Mix three tablespoons of sugar, one teaspoon cinnamon, one teaspoon turmeric, $\frac{1}{4}$ teaspoon cloves, $\frac{1}{4}$ teaspoon allspice, with a little cold vinegar. Bring one pint of vinegar to boiling point, add two tablespoons of chopped mustard seed, the spices, and then the vegetables, and let cook for twenty minutes, stirring constantly. Pour into sterilized jars and seal.



Piccaililli

- 1 small head cabbage
- 1 small head celery
- 2 large green peppers
- 2 large sweet red peppers
- 2 large onions
- 1 quart chopped green tomatoes
- $\frac{1}{2}$ cup salt
- 2 cups vinegar
- 2 cups brown sugar firmly packed
- 1 teaspoon dry mustard
- 1 teaspoon turmeric

Wash vegetables; drain. Remove seed cores from peppers, peel onions, chop vegetables with tomatoes and salt. Let stand overnight. In the morning, drain and press in cloth to remove all liquid. In large kettle, add vinegar, sugar, and spices to drained vegetables. Simmer about $1\frac{1}{2}$ to two hours, or until thick, stirring frequently. Pour into hot sterilized jars and seal.

(Concluded on page 525)



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TRY THIS RECIPE



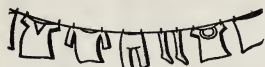
ARTICHOKE SALAD SUPREME

Allow 1 cooked artichoke per serving. Remove heart; carefully scoop out fuzzy choke. With a teaspoon, scrape edible portion from leaves; mix this pulp with enough Durkee's Mayonnaise to moisten; season to taste with salt, pepper, and onion juice; stuff heart with the mixture. Arrange a bed of crisp salad greens on a salad plate; on greens lay a thick slice of tomato; top tomato with the stuffed artichoke heart.

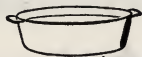
Serve with
Durkee's
Mayonnaise



IT'S THE
Fresh Eggs
THAT
Make it Better



Soaks clothes **WHITER**



Leaves no rings on
dishpan or washtub



Keeps baby things
immaculate

LOTS OF
SUDS

EVEN IN
HARD WATER



News from the Camps

Dear Editors:

THE first formal meeting of the Rheims group of Latter-day Saints was held May 27, 1945, at 2 p.m. at the Protestant temple.

Since this was the first meeting, there was no appointed speaker. The period was turned over to testimony bearing, and the response was almost unanimous. Many of the group hadn't had the opportunity of attending an L.D.S. service in over a year, and they all expressed their appreciation for their present opportunity. The spirit of testimony bearing was present in abundance, and the group was cognizant of the value of our gospel and of the blessings enjoyed by adherence to its principles.

After meeting, the organization for the Rheims group was accomplished in accordance with instructions in our *Principles of the Gospel*—namely by group consent. Brother Bertram T. Willis of West Ensign Ward, Salt Lake City, was chosen as group leader. Brother Willis selected Brother Douglas C. Brown of Springville as first assistant, and Brother Zellend M. Hale of the Pocatello Fifth Ward as second assistant. Brother Melvin E. Thayne of the North Ogden Ward was chosen as clerk.

Those in attendance were:

Bertram T. Willis, West Ensign Ward, Salt Lake
Zellend M. Hale, 5th Ward, Pocatello, Idaho
Dale R. Metcalf, Leslie Ward, Idaho
Willard D. Casier, Logan, Utah
Phil E. Squire, La Verkin, Utah
Weldon W. Heaton, Hurricane, Utah
Melvin E. Thayne, North Ogden, Utah
Douglas C. Brown, Springville, Utah
Wilbur J. Murray, Vernal, Utah
George R. Bascom, Hillcrest Ward, San Diego,
California
Alan L. Harris, Layton, Utah

Sincerely,
Melvin E. Thayne
Clerk, Rheims Group

Manila
July 2, 1945

Dear Editors:

MY primary purpose in this letter is to let you know how well received and eagerly awaited the *Era* is to L.D.S. servicemen over here.

In the city of Manila and the immediate vicinity can be found a large number of L.D.S. servicemen who gather every Sunday afternoon at a conveniently located Protestant chapel for sacrament meeting, and once

a month for fast meetings that are some of the most inspiring I have ever had the pleasure to take part in. The average attendance at these services is approximately one hundred thirty.

On Wednesday evenings, M.I.A. services are held, and they have proved to be a very good source of wholesome recreation.

In every one of our services there are stacks of *Eras* and other Church literature on the stand. I have noticed that many copies of the *Era* have become "dog-eared" and are ready to fall apart from continual usage.

In my own case my *Era* subscription, provided for by my parents, is a source of comfort, and great joy. I always look forward to several evenings of enjoyment when I receive a new *Era*.

I look forward with pleasure to the monthly receipt of your splendid Church organ.

A grateful L.D.S. soldier,
Pfc. John B. Larson

* * *

FIRST LT. SETH D. REDFORD of Boise Latter-day Saint First Ward was at home in July visiting with his wife and family after having served in the 104th (Timberwolf) Infantry Division on the western front.

While in Germany, Lt. Redford was active in conducting L.D.S. sacramental services for L.D.S. members in the division which often had as many as twenty-five or thirty in attendance. Soldiers of the L.D.S. faith in the 104th division will always remember "Seth" for his work and interest in Church activities and for getting them together to participate in the sacrament.

ARMY NURSE

By Edith Clifton

UNFALTERING, toiling without food or rest,
The heart of pity throbbing in her breast

While, through the air she hears the crash
and roar

Of the War Moloch crying, *More! More!*

More!
She sees the angel of the shining wing
And follows mending men, with mothering,
Salvaging still from war's grim enterprise.
I think God smiles into her tired eyes.



INGLESWOOD STAKE SERVICE M MEN ATTENDING THE GOLD AND GREEN BALL

THE IMPROVEMENT ERA

Cook's Corner

(Concluded from page 523)

Zucchini Pickle Relish

- 25 medium-sized zucchini
- 6 large onions
- 5 tablespoons salt
- 2 1/4 cups vinegar
- 1 1/4 cups sugar
- 1 teaspoon dry mustard
- 2 teaspoons celery seed
- 1/2 teaspoon pepper
- 1 teaspoon cinnamon
- 1 teaspoon nutmeg

Wash unpeeled zucchini, chop; peel onions, chop; place in large kettle; sprinkle with salt. Cover with cold water; let stand overnight. In morning, drain off salt water; rinse once in clear water; drain again. Add remaining ingredients. Cook slowly about thirty minutes, or until thick, stirring occasionally. Pour into sterilized jars and seal.

Pickled Crab Apples

- crab apples
- 1 quart vinegar
- 1 quart sugar
- 1 tablespoon cinnamon
- 1 tablespoon cloves
- 1 teaspoon mace
- 1 teaspoon allspice

Make syrup by heating to boiling, vinegar, sugar, and spices. Cool. Add washed, sound, uniform crab apples. (Do not pare them.) Heat slowly, being careful not to burst the fruit. Let stand in syrup overnight. Pack cold in sterilized jars, and fill to within one-half inch to top with syrup. Seal. Process in water bath for twenty minutes.

Here's How

**YOUR WASTE PAPER
ISN'T WASTE PAPER
UNLESS YOU
WASTE IT!**



A NATIONWIDE program to help provide urgently needed food for the hungry millions in war-devastated Europe has been launched in community canning centers.

Users of community canning centers

(Concluded on page 527)

Margie says...

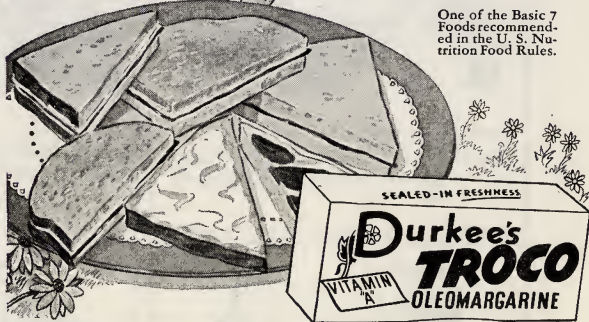
DURKEE'S TROCO MARGARINE TASTES MIGHTY GOOD ON SANDWICHES



Durkee's Margarine is made by an improved process which churns the pure vegetable oils right in with the fresh pasteurized skim milk. IN foods and ON them, you'll love the flavor of Durkee's Troco Margarine!

SPREAD...COOK...BAKE...FRY

One of the Basic 7 Foods recommended in the U. S. Nutrition Food Rules.



**SO MILD...SO SWEET...SO COUNTRY-FRESH
IN FLAVOR**

Mother Maca says...



**It's Like Taking Out
SUCCESS INSURANCE
for Your Baking...**

**When You Use MACA the Amazing Fast Dry Yeast.
Use Just Like Compressed Yeast!**

“Yes ma'am! Using Maca is a wonderful 'policy'—a success 'insurance policy' for your baking. This marvelous quick-rising dry yeast helps you turn out *perfect* bread and rolls—with a rich golden beauty, a light, velvety-smooth texture—and SUPER-DELICIOUS OLD-FASHIONED FLAVOR! Maca helps you bake *faster* more *easily*, too... requires no special tricks or recipes. Use it the same way you use compressed yeast!”

and MACA is so Handy! Keeps Without Refrigeration!



“Believe me, it's a comfort to have a supply of Maca on the pantry shelf. Saves you extra trips to the store—for Maca *stays fresh for weeks without refrigeration!* Every package is dated for your complete protection.

“So lady, latch on to my 'policy' of success insurance! USE MACA, THE ORIGINAL FAST DRY YEAST!”

P. S. So much Maca Yeast is being shipped overseas that your grocer might not always have it. If he doesn't, ask for Yeast Foam (Maga Yeast), your old stand-by which *also* gives bakings a grand old-time flavor.

NORTHWESTERN YEAST COMPANY

1750 N. Ashland Ave., Chicago 22, Ill.

Conservation Conversation



ANN: Good Grief! More tomatoes?

DAN: Yep. But don't blame me. Ma Nature just does things in a big, impulsive way.



ANN: Well, you *could* introduce Ma Nature to our friends, the Safeway people.

DAN: Safeway? I don't get it.



ANN: Surplus, my dear husband, is something Safeway stores deal with firmly to stop waste. Nature over-produces. Then Safeway comes to the rescue . . . buying at the farm to save us a loss . . . selling with a low mark-up to give their customers the benefit of straight-line distribution.

DAN: Sure, I know all that. But —



ANN: So—if Mother Nature and Safeway could just get together and make a deal — I wouldn't have all these extra tomatoes to can.

DAN: That's what I like about you. You're so *practical*.



ANN: You appeal to me, too. Especially when you're a-peeling tomatoes. So get into your apron, big boy, and get to work.

DAN: Humph! I never should have married a patriotic woman.

Safeway's efficient distribution system is a life saver

I. J. BURR, raspberry-grower of Orem, Utah, summed up Safeway's value to growers when he stated "With their efficient distribution system Safeway ships a good part of our berries out to other areas, so the local market is better stabilized. Over the Fourth of July period—all season in fact—Safeway advertises and pushes our berries without cost to us. All this gives our Association members a much better opportunity to make a decent living."



SAFEWAY THE NEIGHBORHOOD GROCERY STORES

NOTE: Better than a third of our customers are farm folks. Find out why. Trade one full month at your Safeway grocer's—and see how much you save!

Here's How!

(Concluded from page 525)

have been urged to step up production ten percent above all local needs, and to contribute this surplus for free distribution overseas. This plan to build a food pool for war relief will not lead to any reduction in the domestic civilian supply.

Dan A. West, director of the Division of Contributed Supplies of UNRRA, pointed out that only vegetables, fruit, and vegetable and fruit juices canned in tin under qualified supervision are sought. Fruit packed in water without sugar is acceptable. Food in glass containers cannot be accepted for overseas shipment.

In communities where there are canning centers, members of victory garden groups, farm organizations, youth groups, women's clubs, Parent-Teacher Associations, and civic and service clubs are supporting the program.

"Till We Meet Again"

(Concluded from page 516)

"The Lord Is My Shepherd," the closing hymn.

Yes, the Lord is my shepherd, and "no want shall I know."

Sue and I would meet outside now and walk down Old Man Grover's lane until we reached the brook. We would take off our shoes and put our feet into the cool stream. She would unpack the lunch, and we would sit there, eating and talking, content just to be with each other.

Mom and Dad are going out the door now.

Mr. and Mrs. Jensen have stopped them for a little chat. I wish they never had to go home. I wish they never had to know.

They're walking down Poplar Street.

I used to play football or baseball there with the boys. On past Sue's house and the squeaky gate that I used to spend so much time swinging on. Across the street now to our own front gate. There's the yellow envelope in the mailbox. They know what it is.

Dad is reading it to Mom.

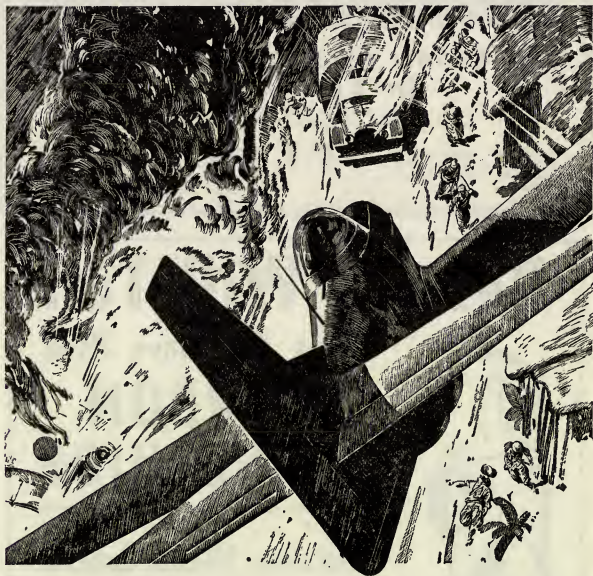
She's crying, but somehow Dad will find a way to comfort her. They're sitting in the porch swing. She isn't crying now. They just sit there fingering the telegram. How brave they are, but they, too, know that we shall meet again in a much better world. They know I have finished the battles of this life and that now I am going to my Father to help carry on his work there.

So long dear Mom, Dad, and Sue—till we meet again.

SEPTEMBER, 1945



Custer would have cheered it. It's the kind of high-riding, hard-hitting raider an oldline cavalryman would love—the fleet Mustang, a great airplane that flies first on Chevron Aviation Gasoline. Rated the fastest aircraft behind a propeller, every P-51 that rolls off North American Aviation's west coast assembly lines is test-flown, delivered on Chevron Aviation Gasoline. And take it from men who fly on Chevron Aviation Gasoline—they say: "After the war we're counting on you to give us a Chevron gasoline for the highway that will put skyway performance in our cars." And we will!



*The MUSTANG
flies first on*

CHEVRON
AVIATION GASOLINE

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Decoration.

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Once You Have Used

CARBON BISULPHIDE

It can never be confused with other materials
used in

Noxious Weed Control

Method of application and effect on vegetation differ as day from night. It is never
sprayed on the surface but injected into the
soil where it attacks and kills entire root
structures of noxious weeds.

Easy to apply and the results are permanent.
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WHAT IS MAN?



By EDITH RUSSELL

Associate Editor of the
"Millennial Star"

I LISTENED to them talking—the physi-
cist, the surgeon, the physician, the
laboratory technician,—and I, a
mere woman, smiled.

Each spoke at length—I, not at all.
Women, as a rule, are not prepared to
be philosophers. They do not, as a sex,
reason. Their convictions are the result
of instinct, rather than cold, measured
thought. They like or dislike according
to their immediate reaction to the object
under regard, whether it is animal, ma-
terial, or institutional, and usually they
are in no way influenced by the applica-
tion of reason on the part of others.

All this they said, and much more,
and the application of reason proceeded.
The surgeon was dissecting man, his
liver, his kidneys, soft, red organs yield-
ing to his knife,—the heart—was it
that ugly repulsive mass, which could
know sorrow, joy, pain, sublime emo-
tion? I wondered. Was that object of
gray matter, subject to cellular trans-
formation, capable of secreting mem-
ories?

What is man, they said? And each
one knew—with reservations, and held
up the proof of his knowing,—one a
scalpel, one a stethoscope, another a
microscope. They went on talking, but
I had ceased to listen, and being a wom-
an, I was permitted to dream.

I dreamed of my childhood—thous-
ands of years ago, before the mind of
man had met the challenge of earthly
elements, when I walked and lived and
loved, and felt the pangs of growth,
and knew God. Did I not call him Fa-
ther? Was I not of him?

With him I had seen beauty, sheer
and undefiled. Sometimes, even now,
something would pluck at my memory
like a hand on the strings of an instru-
ment and the pain of it would be ex-
quisite, unbearable, and so elusive that
my poor clod-hopping humanity would
hesitate to give it tangible reality, and its

THE IMPROVEMENT ERA

What is Man?

echo would run like children's laughter down the abyss of eternity.

With him I had known toil, and from him learned the dignity of labor. I had known the throes of creation and experienced the nameless joy of "doing," for no idleness was there. And now, sometimes, when the sweat runs down into my eager eyes, a voice within me says, "I have felt this before, this thralldom of creating."—And this I have felt, this breathless straining, this un-awakened of all save the child of my fashioning, the fruits of my brain's sowing; and this same peace, warm, unrelated, satisfied, which is the benediction of all worthy accomplishment.

And did he not bequeath to me an unanswerable need for him, so that the word Father was the natural preliminary to any plea for forgiveness, bread, or eternal life? Where else did I get my soul's response to beauty? From whom, other than he, could my heart catch the reflection of charity to all men? Why did I fear the thing which alone could keep me from him, which alone could prevent me from returning to his home?

And so I dreamed of the early distilling of this thing which loves and hates, which responds to music and poetry, which sorrows and rejoices, which discriminates, rejects, and accepts: which has longings and desires, moments of sullen rebellion and moments of self-dominion: this thing which can be devil and saint, toad and swan, this thing which eludes the microscope, the knife, the stethoscope, and is man.

What is man? A chemical formula whose magical elixir is called carbon? A mere collection of cells? A complex product of biological evolution? Or... they were still talking—and I smiled, because I am a mere woman, and they—unknown—are sons of God.

Handy Hints

When threading yarn through a needle, thread the needle with a length of fine thread doubled. Place yarn through loop end of the thread and pull through eye of needle.—*Mrs. M. B. Springville, Utah.*

A little borax dissolved in the last rinse water (the amount depending on the goods being washed) will give a fine muslin, lawn, dimity, and such fine goods a little stiffness which makes for a new appearance rather than a starched look. Treated thus, linen doesn't wrinkle so badly.—*D. A., Eureka Springs, Ark.*

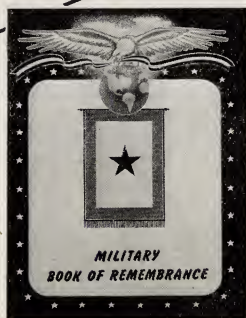
Little girls' dresses that are worn at the neck or sleeves or are tight across the chest, though large enough otherwise, can be made into sleeveless jumpers. Then other dresses that are too short but otherwise large enough, can be cut off to be used under these jumpers as waists.—*A. H., Provo, Utah.*

When you spill grease on a hot stove, sprinkle a little salt over it to stop it from smoking.—*Mrs. E. M. G., Lakeside, Arizona.*

Book of REMEMBRANCE

While memories are clear, and letters and records available—compile in this beautiful "Military Book of Remembrance," the story of the Serviceman's or Servicewoman's experiences and travels. Contains space and forms for complete military records, photographs, activities, travels, and impressions—things that will prove of infinite value to the veteran and his family in later years, when memories that may be ever so vivid now begin to fade.

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Quorums Study the Pearl of Great Price

Melchizedek

As announced in the July issue of *The Improvement Era*, it is recommended that where quorums have completed their outlined course of study, *The Gospel Kingdom*, the balance of the year 1945 be devoted to the study of the Pearl of Great Price.

We learn from the *Encyclopedic History of the Church of Jesus Christ of Latter-day Saints*—Andrew Jensen, page 646:

The Pearl of Great Price, one of the standard works of the Church, contains a choice selection from the revelations, translations, and narrations of Joseph Smith, including also the Book of Moses and the Book of Abraham. The first edition was published in England by Franklin D. Richards, in 1851. The first American edition was published in Salt Lake City in 1878, since which several editions have been printed both in America and in England. It has also been translated into the Danish, German, Welsh, Dutch, Maori, Hawaiian, and perhaps other languages.

The Book of Abraham was obtained from papyrus, which, in connection with some Egyptian mummies, was purchased by the Saints at Kirtland, Ohio, in July, 1835, from Michael H. Chandler.

After the martyrdom of the Prophet Joseph Smith and his brother Hyrum, the mummies and papyrus came into the possession of Emma Smith, widow of the Prophet. She later transferred them to William Smith, the Prophet's brother, and in due time they were on exhibition in Wood's Museum in Chicago. It is believed that they were all destroyed in the great fire which occurred in Chicago in 1871.

The name "Pearl of Great Price," which was undoubtedly inspired by the Savior's parable about the merchantman seeking goodly pearls: "Who, when he found one pearl of great price, went and sold all that he had, and bought it" (Matthew 13:46), was used by Elder Franklin D. Richards as the title for the edition of

THE PEARL OF GREAT PRICE

Being a

Choice Selection

from the

Revelations, Translations, and Narrations

of

Joseph Smith

First Prophet, Seer, and Revelator to the Church of Jesus Christ of Latter-day Saints

which was published at Liverpool in 1851.

In the preface of this edition Elder Richards says:

The following compilation has been induced by the repeated solicitations of several friends of the publisher, who are desirous to be put in possession of the very important articles contained therein. Most of the revelations composing this work were published at early periods of the Church, when the circulation of its journals was so very

limited as to render them comparatively unknown at present, except to a few who have treasured up the products of the Church with great care from the beginning. A smaller portion of this work has never before appeared in print; and altogether it is presumed, that true believers in the divine mission of the Prophet Joseph Smith, will appreciate this little collection of precious truths as a Pearl of Great Price that will increase their ability to maintain and to defend the holy faith by becoming possessors of it.

Although not adapted, nor designed, as a pioneer of the faith among unbelievers, still it will commend itself to all careful students of the scriptures, and detailing many important facts which are therein only alluded to, or entirely unmentioned, but consonant with the whole tenor of the revealed will of God; and, to the beginner in the gospel, will add confirmatory evidence of the rectitude of his faith, by showing him that the doctrines and ordinances thereof are the same as were revealed to Adam for his salvation after his expulsion from the garden, and the same that he handed down and caused to be taught to his generations after him, as the only means appointed of God by which the generations of men may regain his presence.

Nor do we conceive it possible for any unprejudiced person to arise from a careful perusal of this work, without being deeply impressed with a sense of the divine calling, and holy ordination, of the man by whom these revelations, translations, and narrations have been communicated to us. As impervious as the minds of men may be at present to these convictions, the day is not far distant when sinners, as well as Saints, will know Joseph Smith was one of the greatest men that ever lived upon the earth, and that under God he was the Prophet and founder of the dispensation of the fullness of times, in which will be gathered together into one all things which are in Christ, both which are in heaven and which are on earth.

The journal history of the Church under date of August 13, 1857, shows, "List of books, pamphlets, and newspapers, deposited in the temple, G.S.L. City, August 13, 1857, by President Brigham Young, President, Seer and Revelator of the Church of Jesus Christ of Latter-day Saints." Included in this list is *The Pearl of Great Price*.

Melchizedek Priesthood Commended

ANNUAL REPORTS PROVIDE BASIC PRIESTHOOD QUORUM DATA

OF what value are reports? As the confidential annual reports for 1944 have been finally bound together with summaries thereof, it is realized that they represent a tremendous amount of effort on the part of presidents, counselors, and secretaries of quorums. This effort is well worth while and use has

LESSON HELPS

DR. MILTON R. HUNTER of The First Council of the Seventy is preparing a series of lesson helps and suggestions on the Pearl of Great Price for use during the balance of 1945, by those Melchizedek Priesthood quorums which have already completed the outlined course of study.

The first lesson appeared in the Church Section of *The Deseret News* for August 18, and is an analysis of the Pearl of Great Price, its name, origin, contents, and mechanical make-up, by way of an introduction to the course of study. There will follow some background material lessons on the origin, translation, and publication of the book of Abraham, and then an outline of the contents of the Pearl of Great Price arranged topically for study.

been, and is being made of the information gathered.

We have sent to each stake president, a dextrified copy of his own stake report and Church averages, showing the relative position of the stake in each activity. It is hoped that the stake and quorum officers will utilize this valuable information to fortify and strengthen their organizations, and particularly to build and strengthen our individual brethren for their blessing and happiness now and eternally.

There is so much that is commendable in these reports, and we do compliment officers and members for the faithful fine work that is being done. The reports of the officers are soul-warming. These men in the main are observing the Sabbath, keeping the Word of Wisdom, holding their family prayers, and remembering the Lord with their tithes and offerings. Such examples will bear good fruit for as with the priest, so with the people.

It required Herculean effort for quorum officers to interview all members on such short notice at the close of 1944 (and in the early weeks of 1945). We are gratified at the high percentage of personal interviews had, and with the brotherly, fatherly spirit of love in which they were made and received. This is the spirit of the gospel. We are our brother's keeper, and the shepherds are charged very definitely, with the responsibility of their flocks.

The annual reports for the year ending December 31, 1945, will be substantially the same as for last year.

Priesthood

CONDUCTED BY THE GENERAL PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE — JOSEPH FIELDING SMITH, CHAIRMAN; CHARLES A. CALLIS, HAROLD B. LEE, EZRA TAFT BENSON, MARION G. ROMNEY, THOMAS E. MC KAY, CLIFFORD E. YOUNG, ALMA SONNE, NICHOLAS G. SMITH, LEVI EDGAR YOUNG, ANTOINE R. IVINS

However, the second portion of the form will be in duplicate so that a copy will be retained in the quorum. The quorum reports will be compiled into a stake report by the stake Melchizedek Priesthood committee and the summary sent to the general priesthood committee. With this thought in mind, many far-sighted quorum officers are beginning already to make the confidential visits to quorum members. In this connection, we remind you that it is not intended that the presidency go on these visits as a group but as individuals. It is further desired that the interviews be had by quorum presidents and their counselors and not by group leaders.

The reports show that a very high percentage of our brethren are away from home. We are much concerned over the spiritual, as well as the physical well-being of these men, and we are gratified to observe from the quarterly reports that you are in frequent touch with these brethren by correspondence. We encourage more of this activity, to the end that they may be encouraged to affiliate themselves with our own people, take care of their duties and live up to L.D.S. standards.

Brethren, study your situation with reference to the Word of Wisdom. Wisely, in patience and love, reach out for our brothers who are careless in this regard.

The timing statistics are encouraging. Some of our brethren need encouragement along this line, and, as you bring them to see the importance of this principle, you will observe the increased blessings in their lives.

We need to be more diligent in the matter of holding our family prayers. Family prayers do much to draw the members of the families nearer to each other and bring the spirit of the Lord into the home. As you interview, it is suggested that you give encouragement to and point out the virtues of this practice.

The figures with reference to attendance at sacrament meetings indicate that there is progressive improvement as men grow older and more experienced in the priesthood (seventies twenty-seven percent higher than elders and high priests twenty-six percent higher than seventies). Perhaps this is natural and as it should be, and yet the commandment "... that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day" (D. & C. 59:9) is given to all, and surely needed by everyone

in this day. The Church service committee particularly, can well give much thought and attention to ways and means of interesting our brethren in subjecting themselves and their families to the warming influence of sacrament meetings, and the counsel of the Savior, "... do this often in remembrance of me.

We observe from the reports that many of our quorums have substantial bank accounts. Many of these funds have been accumulated for the purpose of sending missionaries into the field. There is a great need just now for missionaries and a careful survey should be made, in counsel with the bishop, to find men worthy and able to accept missionary calls, that these trust funds might be expended for the purpose for which they were collected.

Brethren, you are doing a fine work! The Lord is magnifying you. May he continue to bless you in your ministry.

(Concluded on next page)

MONTHLY PRIESTHOOD MEETINGS

ATTENTION is called to the letter addressed to all Church officers, by the First Presidency, under date of July 16, in which the following appears:

"Accordingly, we now authorize the holding of Monthly Priesthood Leadership meetings that may include quorum members who may be especially invited to attend these meetings, Monthly Priesthood meetings, Auxiliary Regional meetings, and Monthly Union meetings where any such meetings may be held without violating the restrictions regarding the use of gasoline and rubber, and where the holding of such meetings will not interfere with quarterly conferences or other regularly established meetings.

"However, we do not, by these amended instructions, intend to authorize nor to countenance the holding of any of these meetings under circumstances which involve the violation of governmental rules and regulations regarding travel either by automobile or otherwise."

Stake presidencies will want to survey local conditions, with a view to holding the monthly stake priesthood meetings again wherever it is feasible.

NO-LIQUOR-TOBACCO COLUMN

Conducted by
Dr. Joseph F. Merrill

More Combat Activity Needed

LIQUOR and tobacco are not good for man. Their use entails physical, mental, moral, spiritual, and economic losses. Every informed person knows this. Yet it seems very strange that people in this enlightened age continue to spend enormous sums for these destroying poisons. Look at the following official figures obtained from the State Tax Commission for cigarettes and beer and the Liquor Control Commission for distilled liquor. (In the state of Utah distilled liquors can be legally sold only by the Liquor Control Commission.) In this state with a carefully estimated population of 622,000, there were spent the following large amounts by civilian consumers during the fiscal years 1944 and 1945:

	1944	1945
Cigarets	\$ 5,160,575	\$ 4,978,196
Beer	7,436,088	11,197,806
Liquor		
(distilled)	9,933,548	10,862,677
Total	\$22,530,211	\$27,038,679

The above figures do not include sales made by federal agencies at army and navy encampments, etc. Liquor and tobacco sold at these agencies are not subject to taxation by the state of Utah.

As seen by the above figures and those published in this column in previous years, the consumption of liquor and tobacco by the civilian population in Utah has been on the increase during the past four years. Further, the consumption of distilled liquor per capita in the state of Utah, according to data furnished by "The Distilled Spirits Institute, Inc., Washington, D.C., 1944," is about an average of the per capita consumption in other states, there being twenty-four states in which the per capita consumption is less and twenty-three in which it is more. But this entire showing is not creditable to the State of Utah, we are sorry to admit, because a majority of its population are members of the L.D.S. Church, which teaches the Word of Wisdom and therefore teaches total abstinence from all kinds of alcoholic beverages, tobacco, etc.

According to the above figures the consumption of beer in the last fiscal year was fifty-seven percent greater than for the previous year.

Well, we again admonish all those engaged in our total abstinence campaign that there is seemingly a great need for increased activity in carrying on the campaign. So we ask the officers in each stake concerned in promoting the campaign to study the situation in their respective stakes and devise suitable methods to win our people to total abstinence.

(Concluded on next page)

Melchizedek Priesthood

(Concluded from preceding page)

Congratulations, Oahu

THE first stake Melchizedek Priesthood quarterly report to be received by the general priesthood committee was from the stake most distant from the Church headquarters, the Oahu Stake at Honolulu. In view of the distance and the wartime difficulties involved, this is a splendid accomplishment. The reports were due in Salt Lake City on July 15. The Oahu Stake report was received July 13.

Ralph E. Woolley is president of this stake, Fred E. Lunt is chairman of the stake Melchizedek Priesthood committee, and David K. Hoopill, Jr., is secretary.

Although reports received after the 15th of the month following the close of each quarter cannot be included in the comparative bulletin issued by the Presiding Bishopric's Office, stake chairmen are urged to send reports, even though late, for use of the general priesthood committee and of the visiting General Authorities at quarterly conferences.

Photographs Requested

THE general priesthood committee is desirous of obtaining pictures of priesthood choruses, dramatic casts, welfare projects, banquets, festivals, etc. Whenever your quorum is engaged in a worthy undertaking, you are encouraged to send an account of your activities and where possible photographs of those engaged in such projects.

No-Liquor-Tobacco Column

(Concluded from page 531)

Cost of Cigaret Advertising

According to the July 16 issue of *Advertising Age*, Chicago, the Curtis Publishing Company of Philadelphia made a survey of the cost of advertising by the three large cigaret manufacturing companies of the United States. This study covered the ten-year period 1934 to 1944. The figures below given were for newspaper, magazine, and radio advertising. The figures were given for each year and for each of these three outlets of expenditure by each of the three companies. The amount spent, according to the published figures, was \$225,000,000, or an average of \$22,500,000 per year. This large sum, as indicated, was spent for newspaper, magazine, and radio advertising. Is there any wonder that radio commentators, newspaper and magazine publishers are opposed to prohibition? With such influential corrupting agen-

cies we have an explanation of why the consumption of cigarets in this country has been on the increase.

Safety First

DURING the fiscal year 1945 (July 1944-June 1945), the Utah State Tax Commission revoked 333 driver's licenses.

Of this number three hundred twenty-four were the result of reports of conviction on a charge of operating a motor vehicle while under the influence of liquor.

When we drink an alcoholic beverage, the alcohol begins to be absorbed in the blood through the walls of the stomach immediately, without digestion, passing into the duodenum where absorption is still more rapid. Within three minutes after drinking beer, the alcohol will show in the body fluids. Within half an hour practically all of the alcohol in the beer will be absorbed into the blood. (*The Voice*.)

Does not safety first demand that the driver of a motor car shall abstain from drinking some time before and during the time of driving? When will we begin to enforce regulations for safe driving? How much damage to persons and property was done by those three hundred twenty-four drinking drivers? How many lives were lost?

* * *

Melchizedek Priesthood Outline of Study, October, 1945

Text: *The Gospel Kingdom: Selections from the Writings and Discourses of John Taylor*

LESSON 84

REVIEW BOOK FIVE, "THE KINGDOM OF GOD AND THE KINGDOMS OF MEN"

Text: pp. 297-349, (chapters 27-34 inclusive). Topics: World Problems. Mormonism and the American System. The Mormon Theory of Legitimacy. Fragments on Political and Social Philosophy. Faith, Trials, and Persecution. Some Practical Advice. The Prospect and the Future.

Discuss: In chapter 27, introducing the section under review, President Taylor advises us (pp. 297-298) "to seek to know and comprehend the social and political interests of man, and to learn and be able to teach that which would be best calculated to promote the interests of the world." Now, in the light of the discussions you have had in studying these eight chapters of Book Five, how would you answer the question, "What is best calculated to promote the interests of the world?" Here are some questions designed to illuminate this query: (1) What has the restoration of the gospel to do with the best interests of the world and promoting same? (2) What relation has the mission of the Church, in all the world, to this problem? (3) In what parts of the world is the gospel an effective operating force? (Don't overlook the influence of the L.D.S. servicemen.) (4) What may an individual, a family, a Melchizedek quorum do "to promote the interests of the world"?

LESSON 85

THE CHARACTER OF JOSEPH SMITH

Text: pp. 353-358. Topics: The Character of Joseph Smith. His Intelligence. The Divine Calling of Joseph Smith. The Courage of Joseph Smith. John Taylor's "Affidavit." Joseph Smith and the Courts. Joseph

From *The Voice* we quote the following:

A man is about five times as likely to get cancer if he drinks beer daily and no milk, as if he drinks milk daily and no beer, says Professor J. B. S. Haldane.

Last year Americans spent \$7,000,000,000, about \$54.00 per capita, for alcoholic beverages, according to Department of Commerce figures. This is an all-time record. Last year's expenditures were ten percent higher than those of 1943, nine percent of this due to excise taxes.

Those who feel that beverage alcohol is desirable or necessary in social intercourse; and that vastly larger number who count on a drink at the end of a day of heavy toil, dust, and strain; and all others who usually continue moderate in their use, will only be making a higher choice of satisfaction for themselves, when they discontinue practices that in every walk of life have left a blight on the lives of millions. In their relative immunity to excess, they will not forget "the other fellow," who cannot, or never does, and never will, remain moderate. The man of strength is no less strong for choosing not to add to the unhealthy pressures that burden the less strong, the less knowing. Here lies the heart of the philosophy of the non-alcoholic movement—the readiness of many men and women to set aside the overly-attractive custom that they may not themselves "abuse," that society as a whole—and the less knowing—may have a new freedom.—Harry S. Warner, in an address at the Yale University School of Alcohol Studies, Summer Session, 1944.

Smith as a Prophet. The Voice of the Prophet in Council. Some Teachings of the Prophet.

Discuss: How long did John Taylor know Joseph Smith? (See "Highlights," pp. ix-x of the text, for chronology.) Was his acquaintance intimate? If you were not a member of the Church, what value could be placed on John Taylor's opinion of the Prophet? What was that opinion? As to the Prophet's intelligence? His calling? Courage? As a prophet? As a leader in council? What did he teach concerning the "last days"?

LESSONS 86-87

THE MARTYRDOM

Text: pp. 358-365. Topics: The Afternoon of June 27, 1844. Editorial of the Succession of the Twelve, September 2, 1844. On the Position of the Church in 1844.

Suggestion: A brief summary of the actual events preceding and leading up to the death of Joseph and Hyrum Smith June 27, 1844, might add some interest to the eyewitness story contained in these lessons. Such a summary may be derived from volume six of the *History of the Church*, from *Essentials in Church History*, or from *Joseph Smith, Prophet-Statesman*, pp. 216-218. To complete the discussion, section 135 of the Doctrine and Covenants may well be read to the class.

Discuss: What was President Taylor's viewpoint as to the effect of the martyrdom on the Church? See his strong statement on p. 364: "This Church has the seeds of immortality in its midst," etc. What may be concluded from the material in this lesson as to the value of John Taylor's opinion of Joseph Smith? See also the statement on the flyleaf to Book Six.

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

WARD BOY LEADERSHIP COMMITTEE OUTLINE OF STUDY OCTOBER 1945

Text: HOW TO WIN BOYS

Topics and Questions—Chapter 15— “The Law of Substitution”

1. The author refers to the small boy who always said his name was *Johnny Don't*. He had heard it so often that he came to believe it was his real name.
How many of your teachers are the “Johnny-don’t” type?
2. Discuss “The Law of Substitution” as treated by the author.
Be prepared to give specific examples of suggestions which might be made, or of activities which might be introduced, when a change in student behavior is desired. Build a class discussion around the following problem cases:
 - a. The restless student
 - b. The quiet, unresponsive student
 - c. The talkative student
 - d. General mischief making

Topics and Questions—Chapter 16— “Things to Sidestep”

1. Discuss reasons why the following should be carefully avoided by teachers of youth:
 - a. Public embarrassment to pupils
 - b. Personal strutting or boasting
 - c. Student “pets” or favorites
 - d. Inconsistency. It is tragic when a teacher’s life is not consistent with what he teaches. If a teacher cannot live as he is expected to teach, he had better quit because his teaching will be of no value anyway.

Questions and Answers

Question 1. If a boy attends priesthood meeting in another ward can he be given credit on his own quorum roll?

Answer. No! He is absent and cannot be marked as present. He is considered only as a visitor in any quorum meeting other than his own.

Question 2. Can a boy qualify for the Individual Certificate of Award if his quorum qualifies for the Standard Quorum Award?

Answer. Yes! He may qualify for the Individual Certificate of Award regardless of the status of his quorum.

Question 3. Is it true that the requirement of 35% attendance at sacrament meeting during 1945 as one of the requirements for the Standard Quorum Award has been reduced to 25%?

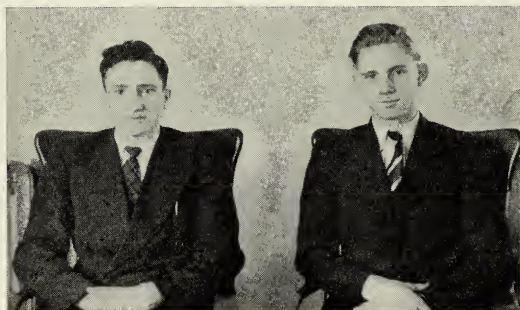
Answer. Yes. Notice of this reduction was publicized February 17, 1945.

Question 4. Has there been any reduction in the requirement of 50% at sacrament meeting for the Individual Certificate Award?

Answer. No! There has been no modification whatever in any of the requirements for the Individual Certificate of Award.

THE DEACONS QUORUM

Twenty-first Ward, Ben Lomond Stake, are pictured on their favorite mounts ready for their monthly horseback-riding party. Arnold Wright is their quorum adviser and apparently recognizes the value of such events in holding the interest of his deacons.



GLEN C. GREEN

DALLAS R. GREEN

Glen, a priest, and Dallas, the president of the teachers' quorum, Kanesville Ward, Lake View Stake, have established records which are a real challenge to the most ambitious. These young men were ordained deacons six and five years ago, respectively, and since their ordination have maintained a 100% attendance record at priesthood quorum and sacrament meetings. Is there any young man who can top either of these records? The Presiding Bishopric would like to have photos and records of any who have equaled or exceeded these remarkable demonstrations of loyalty and devotion to the Church.

Suggestions on Reverence

(Following is a belated printing of the ward teachers message for August 1945. It is reproduced here to provide a permanent record of this timely message.)

How gentle, how refined, how full of Christian virtue is the quality of reverence. It is the essence of character with all the dross removed in the refining process of its development. Reverence is to the soul what bread is to the body,—food, energy, power. The person who has a reverent attitude toward sacred places, or objects, or beings, looks out upon life from spiritual plateaus inaccessible to those without this divine quality. Reverence is the highest attribute of the soul, for it breathes the breath of God into the righteous purposes of man. A genuinely reverent person does not travel except to ascend, does not live except to become more

(Concluded on page 534)



Ward Teaching

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

Suggestions on Reverence

(Concluded from page 533)

noble, does not die except to be exalted.

Latter-day Saints have been taught to be reverent. We all know how we should conduct ourselves in our places of worship and what our attitudes should be toward our Heavenly Father, our Redeemer. But at times we seem not to remember. We seem to forget and to become thoughtless and indifferent to our obligations in the matter of reverence.

Following are a few suggestions which should be carefully studied, and which, with rare legitimate exceptions, should govern our behavior:

(1) We should be quiet and respectful in our worshipping assemblies, avoiding unnecessary whispering, laughing, or moving about.

(2) Children should be taught to be reverent and quiet during meetings. They should not be permitted to run up and down the aisles or to roam aimlessly around at will. Children should be taken to our meetings, but parents should teach them to be respectful in the house of the Lord.

(3) Those attending services should remain until the meetings are ended. Too frequently, especially in some of our larger assemblies, we become so anxious to avoid the crowd that we get up and walk out while the last song is being rendered or even while the prayer is being offered. This is extremely disrespectful and irreverent and will be carefully avoided by the more thoughtful.

(4) Those asked to render special numbers during a sacred meeting should remain for the entire service or decline the invitation until such time as they can perform and remain until the service is ended. Leaving immediately after taking part disturbs the spirit of the meeting and seriously depreciates the value of such contributions.

(5) To attend a sacrament meeting only to leave immediately after the sacrament has been passed, or after babies have been blessed, or after confirmations have been performed is not becoming to a Latter-day Saint and is a rather serious violation of the principle of reverence.

(6) Those serving in the administration and passing of the sacrament should remain for the entire service. Only those who are willing thus to demonstrate their respect should expect, or be invited, to participate.

(7) Presiding officers in all meetings should set the example by being fully

WARD TEACHERS

The teacher's duty is to watch over the church always, and be with and strengthen them;

And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

And see that the church meet together often, and also see that all the members do their duty. (D. & C. 20:53-55.)

Ward Teachers' Message for October, 1945

"WHAT IS YOUR CHURCH MEMBERSHIP WORTH?"

(This message is a reprint of the editorial appearing in the Church Section of *The Deseret News*, June 2, 1945.)

WHAT is your membership in the Church worth to you?

When Jesus explained the meaning of his parable of the sower, he showed that his word, though preached and rejected by some, was received by others with various degrees of faithfulness. Some at first received the word with joy, yet they "had not root" in themselves, endured for a while, but by and by became offended for some reason, and departed from the faith.

Another class, after accepting the word, allowed the "cares of this world, and the deceitfulness of riches" to choke their faith, and they became unfruitful.

Finally there were those who held true to the faith. They brought forth much fruit.

Latter-day Saints should study this parable carefully, and determine from its consideration, what the Church really means to them.

Those who accept the gospel, and who then for various reasons depart from it, place themselves in grave jeopardy.

Why do people depart from the faith?

According to the parable, some become offended and disturbed in their feelings, and lose faith. Jesus no doubt included among this group those who followed false teachers—"wolves in sheep's clothing"—for false teachers have always disturbed the minds of the unsteady; they have trumped up false charges which the unstable have believed, persuading them to think that the Church is not right, that the Authorities have gone astray, that the bishop of the ward, or the President of the Church himself, may have offended them in some way. And lacking sufficient faith to resist the onslaught of false teachers, these weak ones go astray.

The parable speaks of those who permit the cares of this world and the deceitfulness of riches, to lead them astray. Do you allow money, business, social position, or worldly prestige to "sidetrack" your religion? If you do, you belong to this second class mentioned in the parable, and you are in danger.

If you have given up because of persecution, you are likewise in an unfortunate position. We do not have severe persecution these days, but we do have the type wherein people taunt us for not smoking or drinking with them, for not joining them on Sunday fishing trips, or for not violating our standards for business or other reasons. Do you succumb?

If the gospel is really important to you, the parable says you will bring forth much fruit. What is the relationship between faithfulness and "bringing forth much fruit?"

If you are faithful in the Church, you are an ardent worker in the Church, and through your activities you do bring forth much fruit, for which you will be greatly blessed.

Your membership in the Church is your membership in the kingdom of God. Measure carefully the valuation you place upon it, and remember that man is not profited, even though he gains the whole world, if he loses his soul.

prepared with all details before beginning the services and then by remaining quiet and orderly while the meetings are in progress.

Admittedly, there are many other

items which should be mentioned in this list but let these suffice for this message. Let each Latter-day Saint conduct himself reverently as becometh a member of the Church and kingdom of God.



Genealogy

GRANDMOTHER ERICKSON

By Louise Anderson

ON August 27, 1849, in Bracka, Sweden, which was a part of the city of Stockholm, at the home of Olaf and Mai Kaisa Olsen, a daughter was born and christened, Sophia. She was the youngest of a family of seven children.

When Sophia was six years old, the family moved to a new home in a canyon several miles from the city. Life to this family of limited means, was one of struggle and hard work. During the first ten years of Sophia's life she learned the simple lessons of industry, honesty, and thrift that have played such an important part in her entire life.

When she was ten years old, she overheard a neighbor say to her mother, "Sophia is old enough to earn her own living now." Right then she made up her mind that she would no longer depend on her parents for a living. During the years that followed she worked at many different places, doing a variety of jobs, having many interesting though often hard and disagreeable experiences. Her first job was herding cows for an old woman. During the harvesting she helped her father cut and bind the oats. For a year, at the home of a cousin, she milked cows morning and night besides doing the housework. At another place she worked in the hayfield from daylight till dark raking hay with a hand rake.

Through it all, Sophia had a great desire to learn, but opportunities for schooling were limited. When she was fifteen, however, she went to the Lutheran church a part of each day during the summer months. There the priest taught her to read passages from the Bible. She also learned to write a little and to sing a few songs.

It was when she was twelve years old that she first heard of Mormonism. She was visiting at the home of her eldest sister. This sister and her family had joined the Mormons, and they often held meetings in her home. Once when a meeting was in progress, a mob came in and started to throw the furniture around and drove the people out of the house. Sophia, being very angry, grabbed up a chair, and was ready to throw it at one of the mobsters, when her sister said, "No, let them go, they can break up our furniture, but they can never break our faith."

Through the years that followed, Sophia attended every meeting possible and studied the Book of Mormon and other L.D.S. literature. Of course, this had to be done secretly or she would not have been able to hold a job. Her own parents objected bitterly to any connection with this new religion.

Once, one of the leading churches

called a special meeting to which they invited all people interested in Mormonism. There the priests and other leaders made emphatic speeches and false accusations against the Mormons, trying to dissuade the people from joining this religion. After the meeting had been going on for some time, a young girl got up and defended Mormonism in such a way, that Sophia immediately decided that she would never be happy until she, too, could join the Church. Three days after her twenty-first birthday, she was baptized by a missionary from Utah.

Soon after this she went to the city to work. One day she was called into court and told that her name would have to be taken from the employment records, and she would not be given any recommendations because the secret of her joining the Mormons had leaked out. She was not too worried because she knew that it would not be very long until she would leave for Zion.

She was twenty-six years old when she came to this country with her sister and brother-in-law. Just before sailing they attended a meeting of converts and missionaries. It was there that Sophia first bore her testimony. She was surprised to find that she could do this without being a bit afraid for she knew she had done the right thing by becoming a Mormon.

Sophia's first place of employment after she reached Salt Lake City was at the home of Joshua Clark, father of President J. Reuben Clark. Everything was new and strange, and Sophia could speak no English, so there were many hard and trying things that confronted her. One day one of the Clark children was crying with the earache, and Mrs. Clark told Sophia to go upstairs to get the cotton. "Cotton! Cotton!" she whispered to herself. "What is cotton?" After quite a search she finally came back bringing the cat! (*Kattia* means "cat" in Swedish.)

After doing housework at different homes for about two years, she married Eric Erickson in the Salt Lake Endowment House. Eric had two wives previous to his marriage to Sophia. The second wife died leaving two small children for Sophia to rear. Sophia and Eric lived in Grantsville for five years. Two boys were born there. They then moved to Oakley, Idaho, where Eric ran a sawmill, and here two girls were born to them. The youngest was only two years old when their father died, December 25, 1888.

Sophia was left without so much as a loaf of bread in the house and with four hungry mouths to feed. They lived

on the little homestead for three years. Each day Sophia walked the seven miles to town and did washings and ironings. The children were given small tasks to do about the house, and they early learned the valuable lessons of thrift and industry. Sophia sold the homestead and bought a lot in town where she had a two-room log house built. Far into the night her spinning wheel could be heard humming away, for she spun thread and wove carpets to sell. She also prepared the wool, wove the yarn, and knitted her family's stockings. She would arise before daylight each morning and do the ironing from the day before so she could be



"GRANDMOTHER" ERICKSON ON HER NINETY-FIFTH BIRTHDAY

ready for the day's washing, for she did washings every day, for which she carried water from a nearby canal. She did this for fifty cents a day.

With the hard work and cooperation of the little family, times began to get better for them, and they finally built a large, comfortable home, where they lived for several years until the family established homes of their own.

On August 27, 1945, Sophia Erickson (known more commonly as Grandmother Erickson) celebrated her ninety-sixth birthday, surviving all of her children. She still takes care of her own house, sews, quilts, embroiders, knits, and does much reading. She washes dishes three times a day, and when she "rests," she runs her sewing machine or sews strips of cloth together that she later crochets into a rug. Not long ago she used her spinning wheel to show the children of the community how wool was spun into yarn, and spun enough yarn to make a grandson a saddle blanket.

Through all her years of struggle and hardship she remains true to her religion. In fact, her faith is stronger than ever. For sixty-five years she has paid an honest tithe. Her faith, her cheerfulness, her industry, and her independence, along with her adherence to the Word of Wisdom, have contributed to her long life, and have made her one of the most outstanding characters I have ever known.

OGDEN TWENTY-NINTH WARD CHOIR

Ogden Twenty-Ninth Ward, with Bishop James A. Larson presiding, may well be proud of its choir of fifty voices, for this ward was but recently organized from the half of another ward. Attendance at the sacrament meetings averages 30 percent of the ward population.

Rhoda Erickson is choir director; Gwenth England and Selma Handley are organists.

PRESTON FOURTH WARD GIRLS' CHORUS, ONEIDA STAKE

Preston, Idaho, Fourth Ward enjoys its girls' chorus. Blanche Brunner is director; and Constance Davis, organist.

TUCSON WARD CHOIR, SOUTHERN ARIZONA STAKE

This choir, under the direction of Louise Rickel, rehearses twice a week, and presents an anthem, a hymn, a choral prelude and postlude at each sacrament service. Special programs have been presented at the University of Arizona Institute of Religion.

Clara Kimball is organist; Vance Goodman, president; Winnie Whiting, secretary; and A. G. Kimball is the motivating bishop of the ward.

CASTLE DALE WARD CHORUS, EMERY STAKE

Castle Dale chorus, Claire Hunter, director, sings for sacrament services and funerals, and occasionally visits in neighboring ward services with its singing.

Nellie Young and Carol Rossmusen are organists, and P. Eugene Johansen is ward bishop.

TREMONTON FIRST WARD CHOIR, BEAR RIVER STAKE

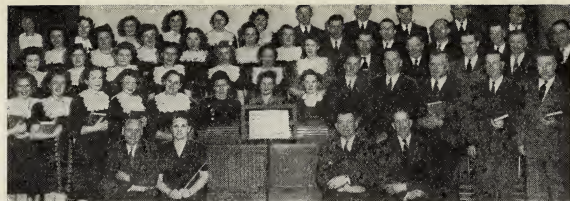
This splendid choir under the direction of J. Ross Beckstead is shown following their performance of Gaul's Easter cantata, "The Holy City."

Dr. Grant Cook is associate director; Marjorie Mason and Winifred Beckstead, accompanists; Moren Ward is choir president, and Nell Puzey is secretary. Wayne I. Sandoll is bishop of Tremonton First Ward.

GLENDALE EAST WARD CHOIR

The Glendale East Ward Choir of San Fernando Stake was organized by the late Bishop J. Walter Low and has functioned successfully for two years under the leadership of Fred L. Crandall, director, with Carrie B. Olsen as organist, and Emil Grab and Ada Thomas as assistant. Groce Root is secretary. In the development of this choir, the work and enthusiasm of Ernest C. Haws, ward music guild chairman, has been very helpful. The choir appreciates the sympathetic support and guidance of Bishop Irwin W. Harmon.

—A. Schreiner.





On The Bookrack

THE ORIGINS AND HISTORY OF THE MAYAS

(M. Wells Jakeman. Research Publishing Company, Los Angeles, California. 1945. 203 pages. \$3.00.)

THE highly civilized Mayan people, whom the Spaniards of the Conquest found in Central America, have been the inspiration of books ranging from travelogues, to highly speculative fantasies, to thick, technical, scientific treatises, and from technical first-hand reports to popular books based on second-hand information. This book is the first part of a general summary of the Mayas in the light of the best modern knowledge of documents and archaeology, carefully put together, to give the origins and history of this challenging people, based on primary facts, but with sufficient nontechnical explanation.

Very readable is the general introduction, which deals with the interesting history of the discovery and development of our knowledge, with its present status, of the Mayas, and "The Principles of Mayan History," leading to the problem of the origin of this most important pre-Columbian people. Dr. Jakeman gives a careful summary of the present archaeological knowledge based on established facts, then a survey of documents which have bearing on the Mayas with sample texts and translations of some of the important documents (a good part his own work). A complete chapter gives a full description of the justly famous Mayan calendar and how to read the dates, accompanied, as is the whole book, by many charts, drawings, and photographs. An evaluation of the various systems correlating the Mayan and Christian calendars is made.

Two chapters, the author's own contribution, deal with the authenticity and reliability of the ancient literature of the Mayas with a method for giving each a relative historical worth. About one hundred eighty selected references form another part of this carefully written book. The author is exceptionally well qualified by training and research to appraise critically the work of other scholars on Central American peoples and to make contributions in his own right. Membership in the Itzan Society (fee \$3.00), 1232 W. 4th St., Los Angeles 13, California, includes a copy of the book. The Society specializes in the Mayan and Central American studies.—*Franklin S. Harris, Jr.*

JESUS CHRIST AMONG THE ANCIENT AMERICANS

(Paul M. Hanson. Herald Publishing House, Independence, Mo. 256 pages. \$2.50.)

THE author is a member of the Reorganized Church of Jesus Christ of Latter Day Saints, therefore a believer in the Book of Mormon. In this volume he uses existing, accurate knowledge of ancient America to prove the truth of the declared origin of the Book of Mormon. He shows that scholarly investigation indicates that prehistoric Americans had knowledge of God, Jesus Christ, baptism, the sacrament, priesthood, the temptation of Eve, immortality, and other Christian facts and principles as set forth in the Book of Mormon. In separate chapters, he bases his argument upon information derived from investigations of Aztec, Toltec, Maya, and the Inca civilizations. He concludes with a chapter on the

ancient Americans as taught by the Book of Mormon. There is an appendix of valuable notes; a comprehensive bibliography; and a good index. Twenty-five plates of illustrations add interest to the study. The book is a good piece of work, well done.

—*J. A. W.*

RADIO'S 100 MEN OF SCIENCE

(Orrin E. Dunlap, Jr. Harper and Brothers, New York. 294 pages. \$3.50.)

RADIO, as used today, is the product of the toil of many truth seekers. Out of their many contributions, some very slight, the art has been built. Some of these workers lived half a millennium before Christ, others are living today. The pictures and very brief biographies of one hundred pathfinders in electronics and television constitute this volume. While of interest to all, it will be read with relish by the young who are carving out their own future. It will be also a handy volume of reference.—*J. A. W.*

THE DICTATOR AND THE DEVIL

(Severance Johnson. Ecnareves Press, New York. 322 pages. \$3.00.)

IN fifteen cantos, often containing powerful lines, there is told the flight of the Dictator to Hades, his varied experiences there before he can see the devil, his final conference with Satan, his appeal for help to conquer the world, Lucifer's decision, and the Dictator's fate. The Dictator is Hitler, but the message may apply to any one who would submerge the freedom of man. The heart of the poem is in the last two lines:

"Each soul that seeks His wisdom He [God] will bless
And lift from sin and woe to happiness."

Though the European war is over, this book has permanent value. It is a modern *Paradise Lost*.—*J. A. W.*

THE MAN MOSES

(Frank C. Pinkerton. The Paebur Company, New York. 132 pages. \$2.00.)

IN effect a sermon, with the heroic figure of Moses as a background.—*J. A. W.*
(Continued on page 542)



Photograph by Harold M. Lambert

"Era" Subscriptions to Servicemen Overseas

TWO new requirements of the post office department make it necessary for us to ask for a special type of cooperation from all who are interested in having our young men in service receive *The Improvement Era* promptly.

The first requirement is that any servicemen who are given temporary APO or FPO numbers must have their subscriptions withheld until we receive permanent addresses. We are informed that no magazines will be forwarded until further notice to those who have temporary APO or FPO numbers.

In order that there shall be the least possible delay in getting the *Era* to these servicemen who appreciate it so much, we urge bishops, *Era* directors, parents, friends, and relatives of all of these brethren to send to us immediately the permanent addresses of all who are included in this order. Where it is necessary for us to withhold the *Era* awaiting permanent addresses, the subscription period will be extended or back issues of the magazine will be sent, according to the desires of the subscriber.

NEW SUBSCRIPTIONS AND RENEWALS

The second requirement is that in the future written requests from the serviceman himself must be made for new subscriptions or renewals before we can send the *Era* to anyone overseas. This requirement is made of all magazines. We, therefore, urge that relatives of servicemen make this situation known to those in service overseas in order that they may make this request if they desire the *Era* renewed when subscriptions expire. It is important that attention be given to this matter immediately in order to avoid unnecessary disappointment. This order does not apply to subscriptions sent within the United States.

Letters received by us indicate that the *Era* is a very helpful and inspiring missionary to those in the armed service. It is important that we do everything possible to see that those away from home are supplied with the *Era* without unnecessary delay. Your cooperation will be appreciated.

"Goodness!"



ROYAL BAKING COMPANY — Salt Lake City and Ogden

The Spoken Word

(Concluded from page 515)

The Record

THERE are times when we may be disposed to conduct our lives carelessly and indifferently, on the assumption that when it is opportune and necessary, we will settle down to the serious business of living and give a more favorable account of ourselves. However, inevitably there comes a day when we have reason to learn how great is the importance of the record—all the record—not only the parts we are proud of, but also the parts we wish weren't there. For example, millions of young men have come to learn the meaning of the military record that goes with a soldier wherever he goes, explaining his past and qualifying his future. But this is only one of the innumerable records that are kept in life, all of which add up to the picture of the whole. In school, a record is kept of every grade and every course, and of conduct and attitude, all of which qualifies the opinions of others when we become candidates for further opportunities. Records are made of the least infractions of the law that come under official cognizance. Records are made of credit ratings, of the certainty and the promptness with which we discharge obligations; and any future financial help we may expect or hope for, is qualified by the record. Records, not official, usually not written, but nevertheless indelible in memory, are made by our friends and loved ones, of our daily conduct and consideration in many small things that make for happiness or heartbreak. But beyond all these records which are kept both officially and unofficially by others, the record of our lives is made within us. It shows in our faces, if we could read it. We are, in fact, our own record. We are the summation of all we have done, all we have seen, all we have thought, all we have experienced; and when the books shall be opened and men shall be judged, self-revelation, self-judgment, self-appraisal may be expected to carry the weight of the evidence—with each man knowing fully what he is. Sometimes youth permit the record to become clouded, thinking that it won't matter later. Unfortunately, however, it does matter later. And often there follows the heartbreak of wishing the record were different—after it is too late to make it different. To young people, everywhere, at home or away: if you would live in happiness, and at peace with yourselves, live so that you can look steadfastly at anyone without an accusing conscience, without the memory of unworthy things. Be straight and open and honest. Don't permit anything to get into your life's record that will not stand scrutiny under the searching light of day. If you do, it will rise to plague you in the years to come, and your own thoughts will accuse you, even when others do not, for we ourselves are the record of our eternal lives.

—July 29, 1945.

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The Church Moves On

(Continued from page 519)

Heaton as first counselor, and Elmo P. Humphreys succeeds President Abbott as second counselor.

Lincoln F. Hanks succeeds Wilford A. Beesley, deceased, as president of the Salt Lake Stake. Edwin J. Cowley succeeds Irvin S. Noall as first counselor, and Richard C. Andrew succeeds George W. Ashton as second counselor.

Twin Falls Hospital

TWIN FALLS, Idaho, residents have given the Church an invitation to help them build a one-hundred-fifty-bed hospital. The Church had offered to participate fifty percent in the expense of the project, provided that the Church's share does not exceed \$375,000.

Missionaries Released

FOLLOWING are missionaries who were released during June and July 1945, and others not previously reported:

California: Patricia Croft, Salt Lake City; Elizabeth Jane Allen, Salt Lake City; Orson W. Allen, Salt Lake City.

Canadian: Evelyn Myler Knowles, Ogden, Utah; Nelda Darlene Pierson, Sandy, Utah; John Henry Wilding, Sugar City, Idaho.

East Central States: Clara Leone Balli, Salt Lake City; LaPriel Nan Russon, Salt Lake City; Ella Theora Schofield, Antioch, California; Pearl Tenney, Prescott, Arizona; Henry H. Weese, Ogden, Utah; Grover F. Coshaw, Salt Lake City; Ida Nelson, Tucson, Arizona; Presley Timothy, Roosevelt, Utah.

Eastern States: Earla LaRue Alsop, Salt Lake City; Alice Mae Anderson, Pocatello, Idaho; Mary Ashcroft, Eagar, Arizona; Edward Hunter Hale, Salt Lake City; Joan G. Y. Hale, Salt Lake City; Leola Joan Reber, Littlefield, Arizona.

Hawaiian: Edwin Kent Baggs, Ogden, Utah.

Mexican: Silvestre G. Brown, Colonia Dublan, Chihuahua, Mexico; Albert K. Wagner, Nueva Casas Grandes, Mexico; Jose Bautista Zuniga, Salt Lake City.

New England: Archibald G. H. Webb, Salt Lake City.

North Central States: Almina May Carter, Ogden, Utah; Margaret Hertha Jensen, Salt Lake City; Jane Elizabeth G. Lamb, Hyde Park, Utah; George Z. Lamb, Hyde Park, Utah; Leo James Peterson, Preston, Idaho.

Northern States: Peter Lauritzen, Midvale, Utah.

Northwestern States: Pauline Black, Ogden, Utah; Betty Iris Nielsen, Green River, Wyoming; Inez George, Kanosh, Utah; Lois Bowcutt, Green River, Wyoming.

Southern States: James C. Hansen, Hooper, Utah; Aileen H. Hansen, Hooper, Utah; Lola Nielson, Salt Lake City.

Texas: Arnt Engh, Salt Lake City.

Western States: Marion Howell, Wendell, Idaho; Elsie S. Howell, Wendell, Idaho.

Excommunications

WILHELM ERNEST J. RETTMER, seventy, born September 9, 1900, and his wife, Berta J. F. Grossmuth Rettmir, born October 3, 1900, excommunicated June 28, 1945, in Park Stake. Reason: teaching and advocating doctrines contrary to the teachings of the Church, particularly with reference to the trinity of the Godhead.

(Concluded on page 540)

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GUY TOOMBES, Managing Director



RICHFELD WARD'S SEVEN BISHOPS

Richfield's seven bishops have served and are now serving in this capacity. Six ex-bishops and the present bishop, all of which represent more than the past forty years serving in this calling, the people of the Richfield Ward, San Luis Stake. They are first row, left to right: John W. Shawcroft, Henry W. Valentine, David E. Shawcroft, John Nathan Shawcroft. Top row: Otto Walter Gylling, John Howard Shawcroft, and the present bishop, Merlyn R. Manning.

These seven men have served a total of 128 years in the bishopric. John W. Shawcroft, David E. Shawcroft and James Nathan Shawcroft are brothers; John Howard Shawcroft is son of John W. Shawcroft.

The Church Moves On

(Concluded from page 539)

Bessie Anna Jarvis Cress, born March 15, 1916. Excommunicated June 15, 1945, in Montebello Ward, Pasadena Stake, for apostasy.

Joseph David Jenkins, elder, born December 3, 1910. Excommunicated June 15, 1945, in South Twentieth Ward, Ensign Stake, for violating the law of chastity.

Charles Albert Sprague, no priesthood, born December 6, 1912. Excommunicated April 15, 1945, in Batavia, Eastern States Mission, for apostasy.

John August Gustafson, elder, born September 25, 1885. Excommunicated July 1,

1945, in Watsonville Branch, Northern California Mission, for violating the law of chastity.

Addie May Chapman Gustafson, born May 4, 1897. Excommunicated July 1, 1945, in Watsonville Branch, Northern California Mission, for violating the law of chastity.

Carrie Myrtle Miller Smith, born August 1, 1879. Excommunicated June 11, 1945, in Dallas Branch, Texas Mission, for apostasy, by request of member.

Alyce Newhouse Sprague, born December 10, 1920. Excommunicated April 15, 1945, in Batavia, Eastern States Mission, for apostasy.

John Lewis Herron, priest, born March 11, 1880. Excommunicated July 29, 1945, in Magna Ward, Oquirrh Stake, for apostasy.

THE ATOMIC BOMB

(Continued from page 502)

farther removed, then the design would be that of the hydrogen atom); and the positron, a positively charged electrical "particle" of the same mass as the electron and which in combination with the electron becomes either one or two quanta of radiant energy (hard X-rays), the mass of the "particles" having completely disappeared by the union.

YEs, there is good reason to believe that matter may turn into radiant energy and conversely. For those who remember the physics of yesteryear, let us suggest that one law of conservation is now thought to be sufficient: the law of the conservation of energy has swallowed up the law of the conservation of matter. Matter goes into energy, and energy into matter, but always at a fixed exchange rate: energy in ergs is equal to mass in grams multiplied by the square of the velocity of light. Strange as it may seem, the energy which has pulverized Japanese cities has come

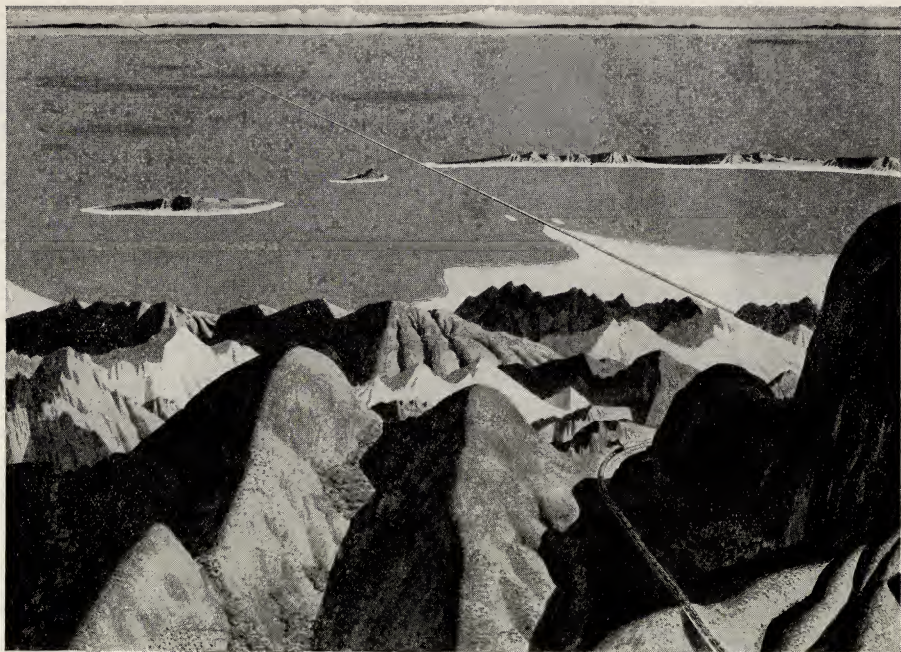
from the conversion of mass into energy.

The sun does this very thing. It radiates its mass. Thus, the sun is losing weight. But a little bit of mass produces a very great quantity of radiant energy, so the sun's reducing diet need not give us concern.

Atoms, as we find them today, show electrons, protons, and neutrons put together in many degrees of complexity. The atomic structure is surely unlike anything we have seen. But we believe that it has a nucleus of protons and neutrons—a sort of sun in a solar system—and a group of electrons—the planets—at varying distances from the nucleus. The simplest atom, hydrogen, is composed of one proton and one planetary electron. When protons are added to the nucleus and the corresponding number of electrons to the planetary configuration, a new element is produced. When neutrons only are added to the nucleus of the atom of a given element, isotopes of that element are formed. There are some ninety-two known ele-

(Concluded on page 542)

THE IMPROVEMENT ERA



TRAINS "go to sea by rail" *on Southern Pacific's Overland Route (DESTINATION TOKYO)*

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This is the spectacular Lucin Cut-off—a causeway across Great Salt Lake. Southern Pacific built it to save 44 miles. It was, and is, an engineering wonder of the world.

Great Salt Lake fought its conquerors with savage fury. Sudden storms tore away the pilings as fast as they were driven. In one place the builders had to dump 75,000 carloads of rock before they found firm bottom for the roadbed. But the job was done. It cost \$8,000,000.

Eight million dollars to save 44 miles!

America can be thankful now for the courage and vision of the men who built the Lucin Causeway. It is one reason why America's railroads were able, when war came, to do a transportation job which would have seemed impossible before Pearl Harbor.

After the war is over, we hope you'll come West on Southern Pacific's historic OVERLAND ROUTE. You'll ride the swift streamliner *City of San Francisco*, the famous *Overland Limited*, the *San Francisco Challenger* or the *Pacific Limited*. You'll "go to sea by rail" across Great Salt Lake, climb the High Sierra near mile-high Lake Tahoe, and glide down through the Forty-Niner towns, to San Francisco.

But that must wait. Southern Pacific trains are war trains now.

Our 100,000 men and women know that Southern Pacific serves the main West Coast ports of embarkation from San Diego to Portland, and more military and naval establishments than any other line. Night and day they push the war trains through...

On our SUNSET ROUTE from New Orleans through the Old South and Texas; on our GOLDEN STATE ROUTE through El Paso and Southern Arizona; on our SHASTA ROUTE down through the evergreen Pacific North-

west, past mighty Mt. Shasta and Shasta Dam; and on our OVERLAND ROUTE, as we have told you here...



S·P

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**The
Salt Lake
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THE ATOMIC BOMB

(Concluded from page 540)

ments, and about three hundred isotopes, the most complex element, uranium, being composed of ninety-two protons, one hundred forty-six neutrons, and ninety-two planetary electrons. One of the isotopes of uranium, uranium (235), has only 143 neutrons in the nucleus, and it forms the 1/139 part of uranium as found in nature.

WE do not presume to know how the atomic bomb is constructed. Studying the literature, which is free for any and all to read, and following the publicity so far released, we can guess that the atomic bomb may be built on the principle known in nuclear physics as *fission*. It has been known for at least five years that, if uranium (235) is bombarded by neutrons of the *correct speed*, the uranium atom will break down into two or more fragments, two of which have roughly equal masses. The energy released by such an atomic catastrophe results from the fact that the total mass of the final products is less than the mass of the original atom. Thus, *mass has been changed into energy*.

In the fission process, neutrons are also ejected from the shattered atom, and these in turn might bombard a neighboring unexploded uranium atom, shattering it and emitting still more neutrons which in turn might strike still

other unexploded uranium atoms. Thus, if a speed control can be found for these ejected neutrons, the shattering process could go forward at a very rapid rate and a tremendous amount of energy be released. Without the initial bombardment, the uranium would remain quiescent with its energy in safe keeping. But once the neutrons were permitted to give the initial blow, the fireworks would move forward with devastating energy release. One can suppose that a speck of radium placed in a lead box with a window opened by a time-mechanism would be the trigger of the bomb. The radiations from the radium, on striking beryllium, would eject the required initial neutrons.

It has been estimated that a quart of uranium (235) should be able to give out one billion kilowatt-hours of energy in a fraction of a second. At the very cheap rate of one cent a kilowatt-hour, the energy would be worth ten million dollars.

The principles here described may not have been used at all—the method of constructing the atomic bomb is still a secret. But we are sure that brilliant minds and skilled hands have rendered superb war-effort—effort which when peace comes may bring new energy sources within the economic reach of all, and the spirit of man may find time for a fuller expression of its latent powers.

ON THE BOOKRACK

(Continued from page 537)

HOME TO INDIA

(Santha Rama Rau. Harper and Brothers, New York. 1945. 236 pages. \$2.50.)

FOR delightful reading—which will bear fruits in the understanding of one of the postwar crucial problems—this book is, as the publishers indicate, a "find." Written by a graduate of Wellesley, who also received ten years of her education in England, where her father was attached to the Indian diplomatic service, the autobiography unfolds with great charm and poignancy the India of the present—with its tragic squallor and its infinite possibilities.

It is written with a freshness that makes the reader react as vividly as if he were experiencing the same things with the author. Moreover, it will help the reader understand some of the great purposes that impel the native Indians to give of themselves and their means to correct conditions. The real joy in the book lies in the author's avoidance of stiffness or preachment at the same time that she treats vital issues.

—M. C. J.

THE REAL SOVIET RUSSIA

(David J. Dalin. Yale University Press, New Haven. 1944. 260 pages. \$3.50.)

IN his first chapter, the author devotes himself to the great misinformation that has been carelessly printed in various foreign publications by "... honest, decent folk who often do not know either the language or the country." The author said that the Russians have a word for it—*klyukva*, which has come to signify to them a certain kind of ridiculous misinformation.

By careful analysis the author has indicated the changes and the constants in the

communist philosophy of Russia at the present time. One of the recommendations for this book is that the author so thoroughly documents his book, appending sources for further study. The author furthermore breaks down Russian society into its constituent parts and proceeds to analyze each unit. Some of the chapter headings will indicate the scope of the work: The Limits of Stalin's Realism, The New Religious Policy, The Soviet Concept of Foreign Policy, two chapters on The New Upper Classes, The Working Class, The Peasantry, Forced Labor, The Communist Party of the Soviet Union.

The author has long since established himself as a competent critic and able historian in his previous books: *Soviet Russia's Foreign Policy, 1939-1942*, and *Russia and Postwar Europe*. This volume will add to his stature in both fields.—M. C. J.

THE FUTURE OF EUROPE

(Johannes Steel, Henry Holt and Company, New York. 1945. 253 pages. \$3.00.)

ALTHOUGH this purports to deal with the future of Europe, it actually deals with the history—without which an understanding of any future would be impossible. Rather a review of the history of the focal points of trouble in Europe, the book includes sections dealing with Poland, The Balkans, The Baltic States, Finland, Czechoslovakia, as well as a rather full analysis of situations in Germany.

This is the kind of book that all should read, not to accept without further reading and study, but that all may be stimulated to greater thinking and planning for peace.

—M. C. J.

(Concluded on page 544)

The miles you'll leave behind you!



On its way is the day when your windshield will frame a lovely new picture each moment. And by night you will be in far country—sped there by NEW-DAY CONOCO BRONZ-Z-Z GASOLINE. It's coming with endless hushed power, panther-like getaway, and plentiful mileage. That's how our thorough experience with war-winning gasolines will plainly improve your own. All this progress is coming from new-day knowledge of research. Look forward then to unexcelled gasoline—NEW-DAY CONOCO BRONZ-Z-Z. Continental Oil Company



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(See order blank on page 473)

BOOKCRAFT

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(Concluded from page 542)

GREEN ARMOR (Omar White. W. W. Norton & Co., New York. 1945. 288 pages. \$3.00.)

BASED on four notebooks, a diary, and a file of dispatches, as well as a recollection of events and men, this book at last can present information that a year or so ago could not have been published, dealing as it did with the "bloody, despairing experience of Americans and Australians in New Guinea and the Solomons in 1942 and 1943. "Their fight was not merely against Japanese. It was a fight against all nature in her most violent perversity. One day, I think, students of modern war will concede that the fight against nature was the factor above all others that influenced the course and duration of the war against Japan."

The reading is not the afternoon-tea type of reading, but it is such that the reader cannot help feeling that the fight has been a tough one and must be an even tougher one before the enemy in the Pacific will be finally defeated and attention again can be turned to ways of peace.

This is the kind of book that each of us should read to insure ourselves against complacency.—M. C. J.

REPORT FROM RED CHINA (Harrison Forman. Henry Holt and Company, New York. 1945. 250 pages. \$3.00.)

IN order to be intelligent about postwar problems, we need to face realistically the internal problems of even our staunchest allies, among whom China must be prominently numbered. The difficulties between the two great units in China: the Kuomintang and the Kungchintang, should be recognized and analyzed if we hope to offer an intelligent, unbiased solution. This book is one that should be read—along with others—to try to obtain an understanding of

some situations that prevail, not that this should be accepted completely, without a reading of such books as *People on Our Side* by Edgar Snow, and *Wind of a Nation* by Lin Yutang; for widely as authors may differ because of different experiences that they have had in the same country, all of them treat some things on which they are agreed. It is by wide reading, carefully selecting those books which authoritative writers publish, that we come to recognize truth. Not any one writer on current affairs has the entire truth, for he writes according to the light of his experience, and that experience can differ in even the smallest of countries, depending on the regions and the people visited.

The book is divided into two sections: The Border Region and Up Front. Each of these sections is treated in various chapters such as Hush-Hush in Chungking, A Mixed Economy, Medicine versus Witchcraft, Anti-Japanese Bases, Kuomintang versus Kungchintang; Behind the Japanese Lines, The Fireworks Village, The Assault on Lofan.

The book reports the author's six months' stay in the Border region in the fall of 1944—and as such is a running commentary on some of the men mad movements opposing Chiang Kai-shek.—M. C. J.

BIBLE MUSIC

(Lulu Rumsey Wiley. The Paebear Company, New York. 218 pages. \$3.00.)

THE verses in the Bible, referring to music, musical instruments, music terms, singing, dancing, and Bible musicians, are here placed in consecutive order. Scholarly comments explain much that would escape the ordinary reader. It is a valuable addition to Bible literature; and informative, interesting reading for all Bible lovers.—J. A. W.

FATHERS OF MEN

(Concluded from page 503)

or to the side of it. The day he came to my office, he was terribly worried. While he was a Christian, it seemed the last few years at least, he had given no time to religion. He was too busy chasing the "almighty dollar." He acted as if he could take his accumulation of wealth with him to the great beyond. This day he was worried. He said, "Bishop, some night I want to talk to you. I feel I should be doing something other than worrying and stewing about the things that have been taking most of my attention." He had come to the point where he felt he would like someone to kneel in prayer with him. In the course of the conversation, I told him I thought he should spend his time in some benevolent cause that would call for his wonderful ability to do good.

We made a date, but before the date was consummated—that very night—he put a revolver to his head and took his life. How much did he leave? He left everything. What was all that worrying and stewing about wealth worth? Much ado about nothing!

DURING a recent general conference, President Oscar Kirkham told an amusing experience. Let's use his own words: "Recently at one of our stake

conferences one of the leaders of the stake said to me, 'Brother Kirkham, after the morning meeting I wish you would take the opportunity to walk home with my son. I wish you would have a little talk with him. He is not going to his Sabbath school, and I wish you would have a chat with him.' So I looked for the opportunity. I took the chap by the arm, and we started down the street toward the home. I thought a very good approach would be for me to say: 'You know, you have a great father, a fine man,' and so I started out with words like these, and then the boy immediately turned to me and said: 'Brother Kirkham, I wish you would talk to my father for me. In all my life he has never been with me to a movie. He has never taken me with him. I haven't even had a game of checkers with him. I would appreciate your talking to my father.'

Fathers of men, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also." (Matthew 6:19-21.)

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Horizons of Living

(Concluded from page 494)

It was then possible to point out to her that one of the higher joys of life is the joy of worship, but to obtain that joy requires a training and self-discipline as rigid as any required to obtain the joy which comes from producing or hearing good music. It requires the training of the mind to thrust aside all thoughts of labor or amusement and to allow the mind to reach for and fathom the finer harmonies of the universe until the very harmony links man with his Maker. This training cannot be obtained in a day or grow out of isolated and infrequent experiences. It is the product of active desire and constant self-discipline. It is most easily attained in houses dedicated and maintained for worship—in the presence of beautiful surroundings and accompanied by appropriate music. It is an outgrowth of the regular and systematic cultivation of the soul.

The pleasures most easily attained are admittedly the physical pleasures, which are limited both in the extent of the enjoyment possible and in the number of years during which they can be enjoyed at all. Indeed, the world of a person whose pleasures are confined to the physical, narrows perceptibly in his declining years until it is snuffed out with life itself. But the world of the person who takes pains to cultivate the finer and imperishable joys of the spirit is forever enlarging. For such a person, the words of the Master ring with meaning: "... I am come that they might have life, and that they might have it more abundantly." (John 10:10.)

Birds and Bombs

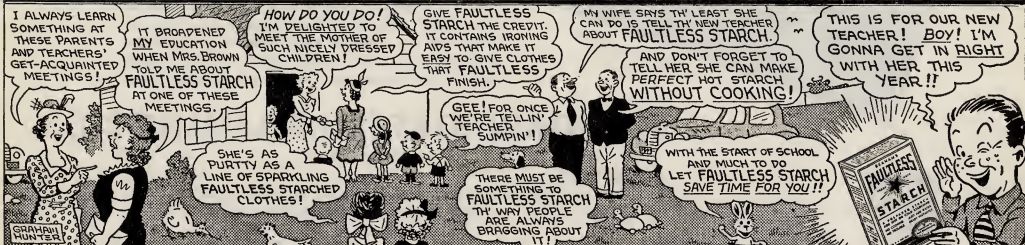
(Continued from page 493)

them, so decided to try England the following year. This seems unlikely, judging by their actions in '45, because in spite of their hardships in Britain last year, they returned this spring to bomb-damaged London, some taking up residence in ruined buildings, others showing a decided preference for historical landmarks, such as Westminster Abbey.

Birds have not only been good citizens, but have proved useful in war-torn Britain. Soldiers learning to be ob-

FAULTLESS FUNNIES...THE SCHOOL MEETING

BY GRAHAM HUNTER



Birds and Bombs

servers were sent out into the fields to watch the feathered songsters. This had a two-fold benefit: not only are birds ideal objects on which to practice, but also this method of training was soothing to jangled nerves. And of course carrier pigeons were in constant use by all the services of the Allies. Every bomber that crossed the channel to Europe from Britain, and every ship took homing pigeons as an emergency means of sending messages.

Many of our boys overseas were for the first time in their lives bird conscious, writing from both Italy and Britain that the birds seemed to be holding their own.

For the last four hundred years there have always been some ardent students of ornithology; and since the beginning of this century a concerted effort has been made to increase the bird population of the world.

How did the birds stand the strain of war? This question is easily answered. They, with their persistence, did their best to survive, while we aided and abetted them at every turn. So bombs or no bombs, there seems to be little danger of their depletion.

A Link in the Chain

(Concluded from page 507)

mother's illness, and because he had helped a nephew whose home was burned. No wonder the wrinkle was there! Again Josie remembered her dream—her father in the link . . . and Verna . . . and the nursery children. . . .

And it seemed to Josie that her heart would burst. She squeezed her father's hand weakly.

"Don't you worry, Daddy," she said, trying to sound cheerful. "You can't keep a good chicken down, you know."

Mr. Barlow smiled.

"No," he said, looking more cheerful. "You can't keep a good chicken down—especially a live chicken like you."

THE next morning when Josie opened her eyes, she did not move immediately. She was trying to analyze her feeling. She breathed deeply, and the breath was partly a sigh of relief. The pain was much less. Why—she was better in every way.

The sun rose and cast a golden slant of light across Josie's hospital bed. Josie's spirits rose with the sun and cast a glow of cheer over her thoughts. She lay quietly wishing that Verna would come.

But Verna did not come for a while, and Josie had time to think. And there were so many things to think about. Even grandmother's quaint-sounding chain was no longer a dream—it was a clear reality. Why—they were all links in the same chain. What one did was important because it affected all the others. Oh, there was so much to tell Verna—if Verna would only come.

At last Verna did come.

"I was delayed," Verna explained,

"because so many people were asking about you." And she asked, "How are you, honey?"

A warm glow crept around Josie's heart. "How kind of them!" she said.

To Verna's question she answered, "Much better, Sis."

Then she added brightly, "Just tell my friends I'll soon be back in the chain again."



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IS TOBACCO HARMFUL?

(Continued from page 509)

had confirmed previous experimental study indicating that tobacco has a positive, harmful effect on the entire circulatory apparatus.

THERE is a harmful effect produced on the digestive tract by tobacco, although authorities differ as to the mechanism and the extent of the injury. Based on experience in treating ulcer of the stomach, authorities agree that results are better where smoking is eliminated. Many physicians refuse to treat patients with ulcer, unless they agree to give up use of tobacco. Studies by Professor Ivy⁸ of Northwestern University, indicate that smoking causes little change in the acid secretion, but causes an inhibition of the motor functions of the stomach, which allows an accumulation of gastric secretions, and consequent irritation of the stomach wall. He, therefore, advises complete restriction of smoking for the ulcer patient. Wolf⁹ has reported some interesting experimental work carried out in a patient who had a permanent fistula of the stomach, that allowed constant observation of its lining membranes. Smoking produced a blanching of the membranes, indicating a lessened blood flow. This, he felt, would retard healing of ulcers.

Westphal and Weselmann¹⁰ of Hannover, reported experimental work on stomach secretions, which indicated that the primary effect of tobacco on the stomach was the setting up of a gastritis, which means an inflammation of the stomach wall. This was indicated by the prompt and continued increase in the cell count of the stomach contents on smoking. They contend that gastritis is the precursor of more serious organic disease of the stomach, and that smoking thus plays an important role in its development. Sara Jordon, head of the medical division of the Lahey Clinic in Boston is emphatic in her contention that ulcer patients cannot be satisfactorily treated unless the patient gives up smoking.

Reports covering a period of years emphasize the close relationship of cancer of the mouth, throat, and lungs, to the use of tobacco. The evidence is overwhelming that the irritation from tobacco causes preliminary changes that are conducive to cancer development. On the tongue a condition known as leucoplakia develops, and this lesion is definitely precancerous. The irritation factor, according to the *Cyclopaedia of Medicine* and many authors, is probably tar which is present in tobacco smoke. Experimentally, tar applied to the skin of animals often produces cancer, and could easily have such action in the amount contained in tobacco smoke. Pipe smoking is particularly liable to result in cancer of the lip. Bronchogenic cancer, or cancer of the

lung, appears to be increasing and many writers feel that it is directly due to the rapid increase in smoking.

SINCE smoking has become prevalent with girls and women, many articles have appeared with reference to the effects produced. The enormous increase in the sale of cigarettes is in great part due to increased smoking by women. In 1931, 113,500,000,000 cigarettes were sold in the United States.¹¹ In 1941 this number had increased to 189,760,000,000. Many writers are convinced that women are more sensitive to the poisons of tobacco than men, and that time will show increased circulatory disease among women. Many also feel that women smokers often smoke to greater excess than men.

It is difficult to draw accurate conclusions as to the effect of smoking on expectant mothers and nursing infants. Reports in literature are confusing and much further research will be necessary to establish the facts. Campbell¹² says in a recent article: "As the maternal organism is already overstrained by the pregnancy, the added burden of tobacco on the circulation, the digestive, and nervous system, materially aggravates the condition and there are abnormalities of pregnancy, parturition, and lactation, much more commonly than in nonusers." He sent questionnaires to seventy-five prominent obstetricians in the country asking their opinions as to the harmfulness of smoking during pregnancy. Sixty-three said unfavorable effects were produced; five said, "I don't know"; two said, "Yes, if susceptible"; three had no opinion to offer; two said, "No." It was the consensus that women were very susceptible to nicotine and that universal abstinence would be desirable. Campbell further says:

It is my contention that cigaret smoking has a degenerating influence in many ways upon every woman addict, and that it is prejudicial to her highest efficiency as a sweetheart, a wife, or a mother. Smoking in adolescence certainly causes physiological unbalance at a time, when, for safety she should be under complete self-control. A woman who smokes before pregnancy begins, can't control the habit during pregnancy.

It is impossible, at present, to evaluate the effect of maternal smoking on the infant. It is certain that it has no helpful influence. Nicotine can be demonstrated in the mother's milk, and so can be harmful to any susceptible infant. Experimental work on rabbits by Perlman and associates¹³ showed that there was a seventeen percent less birth weight when the animals were exposed to continuous tobacco smoke. The occurrence of still births was ten times as great, and the mortality before maturity three times as great as in the controls.

There are a number of other poisons in tobacco inherently, or generated dur-

⁸A. C. Ivy, *Journal of the American Medical Association*, March 11, 1939.

⁹Wolf and Wolf, *Oxford University Press*, 1942.

¹⁰Westphal and Weselmann, *Yearbook of Medicine*, 1940.

¹¹Perlman, Damsberg and Sakoloff, *Journal of the American Medical Association*, November 25, 1942.

¹²M. Campbell, *American Journal of Obstetrics and Gynecology*, March, 1936.

Is Tobacco Harmful?

ing the combustion of smoking. The effect of these other chemicals is controversial, but some of them doubtless have serious influences at times. The carbon monoxide content probably is responsible for the lowered oxygen in the arterial blood of smokers. The venous blood, on the other hand has a higher oxygen saturation, the oxygen content often almost equaling that of arterial blood. These blood changes perhaps account for many of the abnormalities that later develop in the circulatory system.

Denicotized cigarettes are widely advertised as being less harmful than the standard brands. This is not the opinion of investigators. Wright and Moffat, already quoted⁴ found no difference in the standard and denicotized brands. This was substantiated by Bernay and Faure, French investigators.⁵ The filtering principle used in some cigaret holders is ineffective in removing the nicotine. These filters soon become clogged and require changing after smoking five to ten cigarettes. E. M. Bailey⁶ feels that any reduction in nicotine that might be obtained by use of the filters, would be more than offset by the smoking of more cigarettes, because of the feeling of security and safety on the part of the smoker using the filter.

Lundy, chief of the Department of Anesthesia at the Mayo Clinic,⁷ emphasizes the greater risk of lung complications after operations on patients who smoke to excess.

MUCH has been written in the past about the lessened resistance of young people who are addicted to smoking. Athletic coaches and others able to make comparative studies often say that the addict shows earlier fatigue and inability to "hold up," as compared with nonsmokers. These deductions are not always based on controlled experiments, but they come from so many sources that they must carry much weight in the aggregate. We must remember, too, that many of these reports come from men who are themselves smokers, and who would be glad to prove that tobacco is not harmful.

A large percentage of tobacco users feel that they are running more or less risk in its use. The commonest complaints are "cigaret cough," palpitation, irritable throat, nervousness, and insomnia. Most smokers are convinced that they would be better off if they did not smoke, and make frequent and heroic efforts to break the habit. In this they are usually disappointed, as it is extremely difficult to stop smoking, and only those with great will power or who have been frightened severely by

adverse symptoms, are successful. A doctor often hears his patient say, "I wish I had never taken up smoking; I would be much better off." He has no easy means of helping such a patient, as the ability to stop lies within himself.

There is a fertile field for the intelligent and tactful crusader against the use of tobacco by young people who have not yet taken up the habit. They can be impressed with the necessity of obedience to the restrictions placed on the use of tobacco, as an obligation of Church members. This is by far the strongest appeal that can be made. In addition, a definite promise of lessened risk of ill health can be given, with a

consequent greater enjoyment of healthful living.

There can be no doubt that research has proved the use of tobacco to be definitely harmful to the human body. The reaction against its use is increasing, as evidence accumulates. One may ask then, "Where did Joseph Smith, more than a century ago, acquire the information that would justify him in so strongly condemning its use?" It seems to me that here is additional justification for belief in the divine origin of that historic document, the Word of Wisdom, which has played such a vital role in shaping the lives of Latter-day Saints.

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⁴Bernay and Faure, *Journal of the American Medical Association*, December 4, 1937

⁵E. M. Bailey, *Journal of the American Medical Association*, May 11, 1940

⁷J. S. Lundy, *Surgey Gynecology and Obstetrics*, May 1942

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MORMON

(Continued from page 512)

idealism and sheer will power pitted Mormon against that which was vile and mean. Because of his strength of character, derived from a strong home environment and the influence of Ammaron, the moral obliquities of the people gave him his great chance at leadership. His dual environment, therefore, furnished him with abundant opportunities for success and he capitalized on these opportunities. He was large of stature and must have had a commanding nature, for he was made commander-in-chief of all Nephite armies at the age of sixteen.

Yes, Mormon was a great man, a leader, a descendant of Nephi. His leadership was manifested in three ways: as an historian, as a prophet, and as a warrior.

MORMON AS RECORD KEEPER

WHILE searching for someone who could be trusted with many sacred records which he had buried in the hill Shim, and who could also engrave a history of the people on the plates of Nephi, Ammaron discovered the boy Mormon. Ammaron observed Mormon's sense of responsibility, his acute mind, and his faith in God. Impressed by his observations, he arranged to talk with Mormon.

He said:

... I perceive that thou art a sober child, and art quick to observe; Therefore, when ye are about twenty and four years old I would that ye should remember the things which ye have observed concerning this people; and when ye are of that age go to the land Antum, unto a hill which shall be called Shim; and there have I deposited unto the Lord all the sacred engravings concerning this people. And behold, ye shall take the plates of Nephi unto yourself, and the remainder shall ye leave in the place where they are; and ye shall engrave on the plates of Nephi all the things which ye have observed concerning this people.¹

Mormon accepted the responsibility and looked forward to the time when he could have custody of the records. Perhaps at his solicitation, Mormon's father took him the following year to the land of Zarahemla.² It was a densely populated area, for Mormon wrote

¹Ibid., 1:2-4

²Ibid., 1:6

OWNERSHIP

By Della Adams Leitner

HE found a rare old manuscript, Yellowed with tattered ends, And with collector's pride he showed His treasure to his friends.

Ignoring texts of wisdom's gold Handprinted on the scroll, He quoted cost and period— Possession was his goal.

A youth who saw it read with joy Its priceless words of truth— The buyer does not know his scroll Belongs to that glad youth.

that the people were almost as numerous as the sand on the seashore. The river Sidon flowed by the city of Zarahemla. To the east was the Atlantic ocean and to the west the Pacific. He may have had an opportunity on the east coast to travel through the cities of Bountiful, Mulek, Nephiah, and Lehi. And he may have found much to interest him south of Zarahemla in the land of Manti and west towards the Pacific in the cities of Zeezrom, Cumeni, and Antiparah. The distance from sea to sea was not great, and it is possible that Mormon saw the stormy Atlantic and the peaceful Pacific.

But above everything else, he must have persuaded his father to take him to the hill Shim, where the sacred records were deposited.

It was in 345 A.D., when Mormon was thirty-four years of age, and was serving as commander-in-chief of all the Nephite forces, that he went a second time to the hill Shim and took therefrom the large plates of Nephi. Upon them he engraved the history of his contemporaries.³ He engraved on these plates a "full account of all the wickedness and abomination." For the next forty years he had custody of the plates and continued to engrave on them the history of his people.

In 385 A.D., as commander-in-chief of all Nephite forces, he wrote a letter to the king of the Lamanites, arranging to meet the Lamanites in a battle of extinction around the hill Cumorah. Knowing this battle would be the last struggle of his wicked followers, and having been commanded to preserve the records, he made a set of gold plates, which we call the Plates of Mormon. In their completed form, including the small plates of Nephi, this record was eight inches long, six inches wide, and six inches thick.⁴

Making these plates was not easy, but this physical task was small in comparison with the intellectual labor involved in abridging the history of the Nephites and Lamanites; and in addition there was the work of engraving his history on his gold plates.

Day after day the sound of the hammer striking the anvil could be heard in the distance as Mormon worked to prepare the thin sheets of metal for his record. He mined it, beat it into thin sheets, cut these sheets into plates eight inches by six inches in size, and ringed them together. He must have felt proud of his achievement. What he did not know at the time was that his record was not completed, that later he was to face the task of ringing the small plates of Nephi with the record he had produced. Completing this task, he had finished the physical labor involved in preparing the plates.

³Ibid., 2:16-17

⁴Joseph Smith, *History of the Church of Jesus Christ of Latter-day Saints*, IV, 537; J. M. Spalding, *An Introduction to the Study of the Book of Mormon*, pp. 35-46.

MORMON

But this was only a small part of the work he had outlined for himself. He read the large plates of Nephi and selected the ideas he wished to present on his plates. He realized that the success of his work would be determined by his ability to be discriminating in the selection of details. After he had read a few pages, he formulated sentences to express the ideas, and then engraved them on his plates in reformed Egyptian characters.¹¹ It was a tedious process.

Using the large plates of Nephi as source material—and there were many volumes of them—Mormon completed the history of the Nephites and Lamanites from the time they left Jerusalem in 600 B.C. until 385 A.D., a period of almost a thousand years.

IN addition to writing his abridgment of Nephite history and attaching the small plates of Nephi to his record, Mormon wrote seven chapters of the Book of Mormon and the "Words of Mormon." The Book of Moroni also contains two letters which Mormon wrote to Moroni, and a synopsis of an address he had delivered on "Faith, Hope, and Charity."¹²

It is upon this production that we must base our opinion concerning Mormon's ability as a writer and a scholar. He did not claim perfection for his work. In the first place, he records that he was unable to relate certain facts because of the imperfection of the reformed Egyptian language which he used.¹³ Moroni, his son, relates that his

father used reformed Egyptian because Hebrew required too much space. He further states that if Mormon could have used Hebrew there would have been no imperfection in the record.¹⁴ Moroni, apologizing for certain imperfections, asks us not to condemn the record.¹⁵ Continuing, Moroni wrote: "And if there be faults they be the faults of a man. But behold, we know no fault."¹⁶

The history, of course, was prepared under divine direction. So far as historical facts and doctrine are concerned, we may be sure that they are accurate. Placing Mormon in his historical setting, recognizing that he wrote without the help of modern rhetorical devices, and knowing that we must judge his style from a translation, we should not be too critical of his craftsmanship.

He gave to us an interesting religious and social history of a great civilization which flourished upon this continent for a thousand years. Without this history by Mormon, we would be groping in the dark concerning the aboriginal inhabitants of America. Almost a million living members of the Church of Jesus Christ of Latter-day Saints owe a debt of gratitude to this prophet of God for his work. And this record of Mormon will go forward as a witness that Jesus Christ is divine, a potent force in confirming people in righteousness. Such is the influence of this man of letters, this record keeper.

(To be concluded)

¹¹Mormon 9:32

¹²Moroni 7: 8, 9

¹³1st Nephi 5:8-26; Mormon 9:32, 33

¹⁴Idem.

¹⁵Ibid., 8:12

¹⁶Ibid., 8:17

EVIDENCES AND RECONCILIATIONS

(Concluded from page 521)

own, personal approaches to him, in righteous living, in prayer, they may know, beyond doubt, that he lives. The greater enlightenment of this day has declared that only "the fool hath said in his heart, 'There is no God.'" Science has merely added confirmation to this knowledge, by its invasion of the secrets in nature's keeping.

The conduct of man among the innumerable forces of nature is the objective of religion. Science stops short, at present, with the discovery of the phenomena of nature. It has touched only lightly upon the proper use of its discovered facts—whether powder, for example, shall be used to secure a foundation for a home, or to destroy life. Yet, a short while ago a number of scientists concluded that the work of science is not complete until it considers the proper use of its hard-won knowledge—for the good of man. That conclusion was published to the world.

Progressive science has steadily confirmed and is confirming the claims of religion, the basic one of which has been discussed here. It cannot gainsay them; but only fortify them. Whenever there seems to be a conflict, it is not in the

facts discovered, but in man's feeble changing explanations of them.

Religion, a system of truth devised by God, accepts all truth, under whatever name it may be presented. In that system there is place for every truth that man may discover. True religion looks upon science as a handmaid, also engaged in the search for truth. It welcomes every new discovery, for true religion fits all increase of knowledge into its own structure. Every new discovery in the end becomes another means for living more fully the gospel of Jesus Christ.

There was never a time when religion was so well equipped as now to serve humanity, for every available truth is as a tool in the hands of those who labor for human good, and there is more known today than at any other time on earth. So, the question propounded at the head of this writing may be answered with certainty: The progress of science increases the challenge of religion—the science which includes all lesser sciences.

Those who doubt this are among the people who have eyes and they see not. They have ears and they hear not. They are trailing at the end of the world's procession of thinking people.—J. A. W.

Wartime Travel Hint

If you must travel now, please make your hotel reservations well in advance of your arrival and have them confirmed before you leave home. You'll save hours of worry and possible disappointment. And please, for the sake of servicemen and other essential travelers, cancel your reservations promptly if you don't need them. Thank you!

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Vegemeat Steaks are perfect for lunch or dinner! These tender, juicy steaks are a tasty product of wheat, vegetable extracts, and seasonings, pressure cooked to bring out all their rich flavor. Vegemeat Steaks give a welcome change to your meals!

AT YOUR GROCERS

ENJOY LOMA LINDA
QUALITY FOODS!

Your Page and Ours

Dear Editors:

IN the June number of the *Era* was a short story written by Rosa Lee Lloyd. I enjoyed reading it. It was so true to the life of young boys, and it is a fine lesson for other boys who might read it.

Respectfully,
Esther Davis

Oxford, Idaho

Usseln, Germany

Dear Editors:

I TRULY appreciate receiving *The Improvement Era*. Since I've had no contact with any other Mormon fellows over here, the knowledge I receive in reading the messages it contains is priceless.

Since V-E Day here in Germany our organization has been in an inactive status—pending future assignment—and so I have had time to really read the conference edition which came to me about this time. The messages carried such stirring thoughts that I decided I would cut out key thoughts and paste them in a book to keep for future reference. However, I found I ran into quite a bit of trouble. I found it hard to cut out any one part of a message because everything said in the message had about equal value in my estimation. Then I would look on the reverse side of the page and usually found another message of equal interest so hardly knew which page to paste down.

This little cutting-out incident made me appreciate more fully how true every word is that proceedeth out of the mouths of these men, and I thank God we have such good men at the head of our Church.

Very respectfully,
Keith Albrecht

When in doubt what to say, take a chance on getting by with the truth.

The stork is the bird with the biggest bill.

Teach men as though you taught them not, and advance new things as things forgot.

We can thank Mother Nature for devising our hinges so it's awkward to pat ourselves on the back.

Train up a child in the way he should go and walk there yourself once in a while.—Josh Billings.

Touched

It was a soiree musical. A singer had just finished, "My Old Kentucky Home."

The hostess, seeing one of her guests weeping in a remote corner, went to him and inquired in a sympathetic voice: "Are you a Kentuckian?"

And the answer came quickly: "No, madam, I am a musician."

Expensive Flowers

"How kind of you," said the girl, "to bring me these lovely flowers. They are so beautiful and fresh. I believe there is some dew on them yet."

"Yes," stammered the young man in embarrassment, "but I'm going to try to pay it off tomorrow."

Circle All

Nosy: "What's your business?"

Jill: "Private attendant."

Nosy: "To what do you attend?"

Jill: "My own business."

Chicken

Blonde Waitress: "I have stewed kidneys, boiled tongue, fried liver, and pig's feet."

Brakie: "Don't tell me your troubles, sister, give me a chicken pie."

There are three ways to get work out of a man: coax, scold, do the job yourself.

A sergeant's definition of morale: "Morale is what makes your legs do what your head knows ain't possible."

"I think we've got their morale too high," reported the sergeant to his C.O. "They want to know if it's true that some day they might have to return to civilian life."

A bore is a man who talks about himself when you want to talk about yourself.

There is a chord in every heart that has a sigh in it if touched right.



PORTLAND STAKE FIRESIDE GROUP

The M Men and Gleaner Girls of Colonial Heights Ward have, during the summer months, met for Firesides every Sunday night under the direction of Brother and Sister Ariel L. Crowley. These meetings are an inspiration to those who attend them, and the group is continually growing in numbers. The picture was taken at the Northwestern States Mission Home when the M Men and Gleaners of the entire stake were invited as guests of the Colonial Heights group.

—Photograph, courtesy Alfred A. Monner

For your Family

THIS WINTER

If every housewife in America will wisely use the canning sugar she is allowed, more than 3 billion quarts of this year's fruit crop will be saved for the critical months before another harvest. Will you do your share?

For perfect results in cooking and canning always buy U and I, the sugar from western farms and factories.



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Whether in modern palaces of education or in the university of experience, one of life's hardest lessons is that of prudent foresight . . . of today's sacrifice for tomorrow's need. Those who master this lesson carry life insurance—to guard loved ones against want . . . to assure educational advantages for those not yet ready to make their own way.

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